CHRISTIAN REGISTER.

VOL. XXVII. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 1.

"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JANUARY 1, 1848. N. S. FOLSOM, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 22 SCHOOL STREET
(*Near Washington Street,*) By
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

PRACTICAL RIGHTEOUSNESS.

MR. EDITOR,—If ever my life should be written, it might be entitled, "Travels of a simple Gentleman in search of an honest Church." Not that I have been so very simple as ever to expect to find a Church, all the members of which were honest men. That would be very unreasonable. But I did look for a church making profession at any-rate that righteousness was the end of religion. Ever since I could think and read the New Testament, I have had the idea that Christianity, as taught by Christ (vide his very "unevangelical" sermon on the Mount &c.) was a *religion* of practical duties. There were to be motives for this practice of course—principles—doctrines; but they were a substructure out of sight and of no consequence except to support the visible superstructure. I have not found this foolish conceit of mine realized in my travels through various denominations. I found everywhere before I came to the Unitarians, that the substructure, the mere foundation was called Christianity; and the superstructure, if any was ever raised, was regarded as a secondary matter of little importance in the light of religion. Sometimes it was even sneered at. It was "mere morality," "Pharisaic legalism," "the filthy rags of human righteousness &c." Somehow or other I was heretical enough never to be able to get rid of a respect for these "rags," and to this day cannot understand why almost the whole Christian world of Theologians should be so sedulously engaged building cellar-walls, without thinking so solicitously of raising parlor, kitchen, drawing-room and chamber on them. As I passed along through sect after sect there were on either hand plenty of cellars dug and solid stones laid by line and plummet, square and compass, accurately and substantially in the most binding mortar, till the walls began to reach the surface of the earth: then the interest of the builders in all cases seemed suddenly to cool. It was something like passing through the streets of Pompeii; except that there most of the houses had been ruined down to the foundation, and here they had seldom been raised above it. Occasionally an [illegible] to build up into the light and air of heaven, but the result was by no means commensurate with the solidity of the foundation. A few dwarfish abortions in the way of architecture, "habitations of clay fit to be crushed before the moth," scattered here and there over the acres of cellar-wall, showed that those architects were of the nature of the mole. The light of day had no charms for them; they must work under ground; and as soon as they reached the surface immediately burrow again.

While I journeyed through the Calvinistic sects there was no attempt at denying the fact. Such was their taste by general acknowledgment. They loved cellar-walls. They had an enthusiasm for dark subterranean structures. "Who did not see that they were always the most interesting part of the building? What would the rest be without them? Therefore there was no use in having the rest." This was a hasty nonsequitur of an inference: but some Calvinists have gone even farther and seemed to think superstructures not only unnecessary but positively objectionable. There was danger of their crushing the precious foundations. We do not hear such doctrine now where Unitarian superstructorists have diffused their architectural heresies, but Amsdorf, whom Luther by virtue of his authority as Protestant Pope consecrated his first Bishop, taught directly that good works are rather an impediment to salvation, and he has still followers among the underground builders.

Leaving the Calvinists I made excursions among the more moderate Protestant sects, and found some of them occasionally above ground to a certain degree. But even among Arminians practical righteousness is not made the great object never to be superseded by any substitute. Faith or forms in some shape and by some operation or other are occasionally allowed to take its place.

I looked in among the Catholics; and there I did find "good works" professed with an emphasis unheard among most Protestants, and even a claim to merit founded on them; and the consequence is that the Catholic Church is emphatically the Church of good works. No other has ever competed with it in self-sacrificing benevolence. From the influence of some other of its principles it unfortunately is also the Church of bad works as pre-eminently; and therefore I soon turned my back upon it, and directed my course to the opposite extreme, the Unitarians, knowing that extremes meet in some points, and hoping that the point of contact between the nearest and the oldest denomination might be in the good works of the latter without any of the bad.

I felicitated myself at first on having at last found an honest, practical Church. "Terribly honest," I rejoiced to hear it designated. I shall hear no more slurs on active virtue, I said. Those "rays of human righteousness," for which I confess I have much respect, will be no more torn and tattered before my face into needlessly multiplied shreds. I shall never hear the vices palliated and excused by the plea of total depravity or compensated for and covered up by religious forms and professions and sensibilities. Practical goodness without deputy or substitute will be the unrelaxing, unflinching demand; and Pope's true line, objected to only when misunderstood, be felt and realized; "An honest man's the noblest work of God;" meaning of course honest toward God as well as toward man.

Mr. Editor, I do not like to say that I have been disappointed in the Unitarians. I still think them the best Christians I have known. But "there is a great deal of human nature in man;" and it was to be expected that after the first freshness of the preaching of practical righteousness was worn off there would be a strong pressure back to the old Orthodox ways of dispensing religion. They are called and *seem* to be the most religious ways: while in reality they are the cheapest, easiest, least self-denying ways. On both accounts of course they are the most popular ways. The preaching of practical righteousness will not fill Churches, nor excite the feelings in the pleasant indolent way the multitude like, as the preaching of faith and sentimentalism will. Hence there are some zealous Unitarians not very much better than they ought to be, active about religion, forward to hold up the ark with unwashed hands—bustling, building, regulating Churches as busily as any "Distrephes who loveth to have the pre-eminence;"—but it *is* said some of them make the broad distinction assumed by the good Orthodox Church member who, on being asked to pay his debts honestly since he had been born again, replied, "religion is religion, and business is business." They forget that zeal *about* God may be after all zeal *for* the Devil.

Sometimes we are tempted to make other substitutes answer for a righteous life in the name of religion. One of the most respectable is moral enthusiasm, a theoretic sentimental enthusiasm barren of good fruits. This may be a snare to even the purest minds. Holy themselves through moral enthusiasm they are prompt to identify it with holiness of life; and whenever they see such elevated enthusiasm hastily hope that all appearances there contrary to holiness must be deceptive and unreal. An experiment was tried on this class of Unitarians in an article on Coleridge contributed to the Christian Register of 13th inst, and some of his idolators were caught in the trap, yourself in the number, saving your presence, Mr Editor, as appeared by your comments on the communication. What were the undeniable facts stated simply? That here was a man habitually guilty of most vices; mean as well as vicious, (or what would be called so in the case of other men); putting the climax to his other derelictions by abandoning wife and children to the cold charity of the world for a quarter of a century, refusing even to open their letters to him; and other charges besides those specified might have been urged. But he was great in religious sentimentalism, an eloquent moral enthusiast, a profund philosopher of encyclopædic learning, a charming spiritual poet, &c., &c., &c. Therefore some would have us hold him sacrosanct. His character is not to be criticised. Even his failings are under the protection of a hallowing taboo. As it was [illegible] gifts, instead of extenuating, did not aggravate his culpability. "If ye were blind," said Jesus, "ye would have no sin; but now ye say, We see, therefore your sin remaineth." Even the Pagan could tell us that the "video meliora, proboque" was anything but compensation or defence for the "deteriora sequor." I appreciate the feelings of the reverers of this mighty intellect. I know what grief it is to have this our idol dashed down and broken before our eyes. But huge Dagon should fall down when the ark of God is brought to face him. To the law and to the testimony. Weigh gold as well as brass in the balance of the sanctuary, and throw not our Unitarian intellectual enthusiasm into the scale to favor one who we allow was great as Bacon but a great deal meaner, counting acts of baseness.

As to his conversion from the poverty of dissent to the comfort of conformity, I will only say that it was rather a singular coincidence that his Unitarianism should be all before and his Orthodoxy all after his receipt of the annuity. No one supposes it was offered on condition of his conversion, and yet may have influenced it. What I stated in my former communication, was that "we have it under his own handwriting that "the *change*"—the change, as you will see by context, from the ardor of a Unitarian clergyman seeking to win proselytes to his chosen creed and proposing to spend his days in preaching it—this "change *commenced* for £150 a year." It was given expressly that he might renounce his profession, his profession being that of a Unitarian preacher, at the moment he was about assuming the sacred obligations of a pastor.

You object to my conclusion, that a man so easily and variously tempted was not likely "to like a theology which insists on practical righteousness so uncompromisingly as Unitarianism does;" and yet you endorse this opinion substantially when you say, "there was not in the sort of Unitarianism he had adopted, the balm he needed for a wounded spirit. It was *rationalism*. And we believe there are consciences less burdened with sin than his afterwards became, that rationalism cannot satisfy." Now this is just what I said, for there is no difference between rationalism and other Unitarianism on the paramount necessity of practical righteousness. The balm he sought in religion was something to make up for the absence of this righteousness, and sooth the aching void, disguise the matter as we will with sentimental periphrasis. Penitence itself may be reposed in as a substitute for virtue.

"*Infirmity of will*," you resolve all his delinquencies into. Rightly enough as an explanation:—as philosophically correct as the learned optician's explanation that we see through glass because it is transparent:—but is not this "infirmity of will" an equally good explanation of most sin, and an equally insufficient excuse? When a vulgar rogue, who has no touching sentimentalism or profound philosophy or transcendental poetry to plead for him and make him interesting "as tall pale youth to maidens young," is caught in a total obliviousness of the difference between *meum* and *teum*, it is only "infirmity of will." He knows he ought to look instead of stealing, and he would do so, only his plaguey "infirmity of will" wont let him. Is infirmity of will a whit more excusable amid the most brilliant effulgence of intellectual and moral lights that perhaps ever visited an uninspired human mind than in the almost total eclipse of the poor cultureless wretches we every day doom to State Prisons and gibbets? And yet the effect of your remarks on the undiscerning would be to insinuate the idea that a sort of compromise may be tolerated between lofty sentimentalism and an unrighteous life; that affluence of spiritual endowment may compensate in some degree for violations of all the cardinal virtues; that to whom much is given, of them little will be required. I know you intend nothing of the sort; but, if you will allow me to say it with the utmost respect, there seems to run a palliating tone through the editorial in question which carried out consistently would confound wrong and right and overturn all our judicial tribunals.

I agree with you in "pitying the unhappy philosopher more than I can reproach or condemn him;" but so I should all the unphilosophical vagabonds that are to be marched on Monday from the great stone house in Court Square to the other in Leverett Street. We should pity most when there is most to condemn. But if Unitarian teachers do not condemn the abuse of talents in proportion to their richness, they might as well have passed their lives digging theological cellars all the time with the Solifidians, instead of *edifying* in the light of Heaven—building up the lofty structure of Gospel practical righteousness, high enough to be seen by all but moles, and to see from it into God's pure Heaven.

All you say of the liberalizing of Orthodoxy by Coleridgism is just and true. Let us recommend by all means the reading of the great Pharisee, who says but does not. Let us study him as we do the vastest mind that has preceded him, Bacon, and respect the one as the other.

For the Register.

RESTORATION OF THINGS LOST.

MR. EDITOR,—Will you accept a few remarks from a subscriber on a subject closely connected with public morals? More property passes from the right to the wrong person every year, through the present difficulty of recovering articles lost, than by the annual amount of thefts that remain a dead loss. Compared also with loss by theft there is probably ten times the amount of suffering. The statistics of lost articles, that might be collected by a thorough daily inspection, for this purpose, of advertisements on walls, vehicles and newspapers, would astonish the public by the magnitude of the result. Double the number are never advertised at all. Nothing is less hopeful than such advertisements. Almost every time an article is lost, an act of dishonesty is perpetuated by the finder. Witness, that articles *found* are seldom advertised. Taking possession of an article found [illegible] the first breach in the moral fortification, and prepares the way for a fraudulent course of life. The law ought to make criminal the retention of an article found, till certain prescribed means are employed to discover the owner. Some progress to an improved state of things with regard to this subject has been made in this city, by the valuable propsition of the city government to receive information, and make a record of goods *lost* or *found*. The effect would be greater should the police officer furnish two or more of the most widely circulated papers with a weekly list of the articles in question, both deposited, and missing. It might well be made *imperative* to give information at the police office of an article found, and it should remain for a considerable lapse of time, perhaps unlimited, liable to the claim of the owner. It would be a credit to the present holders, if articles in their possession for years, to which they have no right, but do not know the owner, should be left for inspection at the police office. Many a fraudulent sale might be obstructed, if the article missing were recorded immediately, at a known location of easy access. Publicity is a remedy for many evils.

For the Register.

A CARD.

The returning rigors of the season and the multiplying calls on the charities of this Office compel the undersigned, Ministers at Large, to appeal to a generous public for aid in replenishing their resources. In addressing the benevolent for such object, it is proper that they should state the special grounds of application:

The undersigned need scarcely premise that among the duties inseparably incident to the business of their office, is that of relieving the outward necessities of the destitute, besides ministering to their spiritual wants. Officially the visitors, they must also act as frequent almoners to the poor. Their daily walks make them cognizant with all the forms of suffering indigence abounding in our city; and not only such as are obtruded on the eye to catch the notice, but others which shrink from observation and rather hide than disclose their miseries. The numbers of this description pining in our midst and presenting affecting contrasts, in their conditions, to the comforts and prosperity reigning around them, far exceed the ordinary estimates of casual observers.

To relieve the wants of the more wretchedly indigent, the city disburses liberally: but its accommodations in existing establishments are totally inadequate to meet the exigences of the case. The almshouse at South Boston, when crowded to its utmost capacity, can scarce shelter 700 inmates, the expense of whose maintenance there, individually, falls little short of one dollar weekly. The city expends a large sum besides for out-door relief to others, chiefly during the winter months; the average yearly allowance to whom being about seven dollars each. This, however, as must be obvious, fails to answer all the calls of the necessitous. Without disrespect, at the same time, to the official managers of this important trust it may be added, that much of the public expenditures in behalf of the poor, must almost inevitably be granted indiscriminately; of course, to unworthy or doubtful characters,—the most clamorous and squalid, the vicious and degraded coming in for a share of the appropriations, and not content with this, next roaming the streets for such casual alms as they may pick up from the easy good nature of our citizens at their houses, shops, counting-rooms, or offices. To check this vagrancy and the abuse of private charities, to aid in a safer discrimination of objects, and to open up channels for the streams of beneficence to flow in a right direction, has been the steady aim of the Ministers at large.

For the better accomplishment of this object, in connection with other duties in charge, a Central Office for the Ministry to the poor has been opened in School street. It was established a year since under sanction of the Benevolent Fraternity of Churches. A Register of applicants is there carefully kept. The city has been districted for visiting among the five undersigned. Tickets of reference are issued without charge to all who desire them; and whenever pinched by the hands of mendicants directed to the office, the circumstances of the latter are investigated, their residence visited by the ministers of the respective districts, and the objects relieved or otherwise as they prove deserving.

Of the hundreds enrolled the past year on the office books, many, as was feared, were found unworthy of sympathy and confidence. The good deserts of others, their wants, and the proper means of relief, were determined and pointed out. The Ministers have now on their separate lists upwards of one thousand families of the poor in charge; all of whom require some share of their charitable offices and the most of them, occasionally, the direct assistance of alms.

In furnishing the last, the undersigned have been often embarrassed by the insufficiency of their means. A mistaken impression on this point appearing to prevail in the minds of some, it may be proper to state, that excepting the income from a fund of about two thousand dollars bequeathed by an early and ardent friend of this Ministry, expressly to be expended in charities to the poor; except also the generous monthly aids supplied from October to April annually, (amounting the past year to $385,56, through the untiring benevolence of the Tuckeman Circle—a patronage coeval with the Ministry and seldom paralleled in these days of charity; with the exception of these two sources, the Ministers at large are entirely dependent on the voluntary offerings of private liberality to meet the continual drafts on their Poor's Purse at the calls of charity. The amount of offie receipts under this head for the current year has been six hundred and seventeen dollars, including both general and special donations. They have been furnished by the spontaneous kindness of twenty-nine individuals; five of whom contributed three-fifths of the whole. The total receipts of the Poor's Purse of the Ministry from the threefold sources of supply indicted above, during the year now ending, has been $1122-56.

With the facts presented, grateful for the measure of patronage hitherto received, the undersigned indulge the hope that the liberality of the public will not be wanting to sustain, nay, and to enlarge their work of charity during the coming year. Winter is already upon us with its snows and storms, bringing a suspension of many out-door employments to the sons of toil, and threatening a speedy cessation, till the warmer months, of the labor in demand upon the various public works in the city and its vicinity. With a population accordingly more crowded than ever, particularly in the straitened quarters of the poor; with thousands of hands destined to be idle through the inclement season; with fuel and provisions above the average prices, and the rents of the wretched tenements of poverty held at exorbitant and still advancing rates, under such circumstances and prospects a winter of common severity must be one of sore pressure, and if of unusual rigor will be terrible in its visitations to the indigent.

And what shall be done? Should not provision be made in the spirit of forecast for the calls of charity ere they become too urgent and perplexing for wise discrimination? At the commencement of winter, much may be secured for the comfort and welfare of the poor by a little [illegible] save great domestic inconvenience and privation, but prevent the recurrence of more exacting demands at a later period. Then, if assistance be still requisite, it may be afforded in lesser measures, but yet commensurate with the needs of the occasion; such as shall cheer the drooping hopes of the disconsolate, and prevent their fall a hopeless burden on society—sinking from poverty to pauperism, with a dreary future of dependence in prospect, and hope abandoned for blank despair. In any event, with the multiplicity of suffering objects always to be cared for by the Ministry at Large, the little in the way of alms required in the various specific cases, swells the aggregate to a large amount.

For aid in meeting such demands, the undersigned appeal to the bounty of the philanthropic. They presume not to prescribe the form of solicited contributions; but donations, not only of money, but of wearing apparel, cottons and flannels for the comfort of the indigent sick, as well as the poor in general; also, orders for shoes, fuel, bread and groceries, however limited in amount, placed at the discretionary disposal of the Ministers at Large, will be acceptable, and all gratefully appreciated. A new supply of tickets is now ready to be issued from their office; and the friends of the poor are invited to avail themselves of them. The room is daily open at the usual hours; namely, from 9 in the morning to 2 P. M., when one of the ministers, or their messenger, may be found in attendance.

ANDREW BIGELOW.
WARREN BURTON.
SAMUEL B. CRUFT.
SAMUEL H. WINKLEY.
WILLIAM WARE.

Office of the Ministry at Large;
2 School st., December, 1847.

N. B. Donations may be remitted to the case of the Rev. A. Bigelow; to whom communications generally on the business of the Ministry may also be addressed.

BISHOP ONDERDONK.

The report of the Committee of the House of Bishops on the case of the suspended Diocesan of New York:

In the House of Bishops, Oct. 28, 1847.

The Committee to which was referred the letter and memorial of the Rt. Rev. Benjamin T. Onderdonk, D. D., beg leave to report that they have taken those documents under their most serious and deliberate consideration and have come to the following conclusions:

The application of the memorialist to be relieved from the sentence of the Ecclesiastical Court, by which he stands suspended, without limitation, from the office of the episcopate and the ministry, cannot be favorably regarded by your Committee for several reasons.

First, because the memorialist, once convicted on unimpeached and ample testimony of the charge of immorality, can hardly hope to exercise again his high and holy office, to the honor of God and the edifying of the Church, in the face of the same community.

The office of a Bishop was conferred upon the memorialist, not for his own sake, but for the benefit of the Church; and, therefore, it is not for his sake, but for the welfare of the Church that the exercise of it should ever be committed to him again.

Your Committee do not maintain the impossibility of his restoration, nor deny that he may hereafter satisfy the Church of the strength of his claims, but they do not conceive that it would be consistent with the high and solemn responsibility of the episcopal character, for the Bishops to entertain the application of the memorialist, until he can lay before them the most ample and satisfactory testimonies.

Secondly. While your Committee do not perceive that the repentance and reformation of the memorialist would, of themselves, entitle him to be restored to the full exercise of his Episcopal functions, and his charge of the Diocese; yet they are bound in candor farther to say, that he does not stand in the position of a penitent; So far from this is the fact, that he has chosen, in his memorial, to be an accuser of the law, of the court, and of the witnesses; and instead of confessing his faults, and professing repentance for them, he claims the remission of his sentence as a matter of right.

Such being the ground on which the memorialist has chosen to rest his application, it is manifest that the House of Bishops could not grant it without incurring the reproach, either of admitting the justice of his complaint, or shrinking from the defence of truth through the force of clamor. If they were capable of deserving either of these imputations, they would show themselves unworthy of the confidence of the Church, and altogether unfit to guard the holy administration of its discipline which is committed to their care.

But in none of the censures of the memorialist can your Committee concur. As the canon of 1844, under which he was tried and condemned, the main principle that a Bishop might be presented by any three Bishops, as well as by his own Convention, was introduced nine years before.

The Constitution of the Church was altered in order to admit the change, and the first canon in which the principal was embodied was passed in 1841, with the most entire unanimity. The House of Clerical and Lay Deputies in 1844 made no alteration in that principle, but only supplied the details which many conceived to be necessary to its practical operation.—And the canon passed by them was approved in the House of Bishops by the memorialist himself, and met with no opposition from any quarter.

And on the trial of the memorialist under that canon, not one word was said by him or his able counsel, about its supposed unconstitutionality, nor about its *ex post facto* operation. Never was there the slightest exception taken, or attempted to be taken, against any of the Bishops that composed the court. Neither was there any assault upon the character of the witnesses, nor attempt to impeach their reputation for veracity.

Neither, after the verdict of "guilty" was declared, and the respondent was called upon to assign his reasons why sentence should not be pronounced, did he suggest a word against the canon, or against the legality of the whole proceeding; nor did he even ask for a new trial, or review, as he manifestly should and would have done, if he or his counsel had supposed that injustice had been done him.

The sentence which followed was pronounced by nine of the Court, while the other eight voted for his degradation. And of the validity and effect of that sentence, you cannot have a moment's doubt. It stands, and must stand in full force, until it is remitted by the competent authority. But while your committee sustain the proposition that the remission of that sentence is a possible event, in contemplation of law, they deem it justice to the memorialist and to the Diocese of New York to add that they consider the probability of its occurrence so slender and remote as scarcely to afford a reasonable basis for future action.

In conclusion, your committee respectfully recommend the adoption of the following resolution:

Resolved, That the memorialist have leave to withdraw his letter and memorial.

T. C. BROWNELL, J. P. K. HENSHAW,
JOHN H. HOPKINS, GEO. W. FREEMAN.

House of Bishops, Oct. 27, 1847.

The undersigned, without taking part in the argument of the committee, concurs in the resolution presented. SAML. A. MCCOSKRY.

The above resolution was adopted by the House, the report entered upon the minutes, and a copy ordered to be sent to Bishop Onderdonk.

PERSONAL HOLINESS.

Every individual should feel, that whilst his influence over other men's hearts and character is very bounded, his power over his own heart is great and constant, and that his zeal for extending Christianity is to appear chiefly in extending it through his own mind and life. Let him remember that he as truly enlarges God's kingdom by invigorating his own moral and religious principles, as by communicating them to others. Our first concern is at home, our chief work is in our own breasts. It is idle to talk of our anxiety for other men's souls, if we neglect our own. Without personal virtue and religion, we cannot, even if we would, do much for the cause of Christ. It is only by purifying our own conceptions of God and duty, that we can give clear and useful views to others. We must first feel the power of religion, or we cannot recommend it with an unaffected and prevalent zeal. [Channing.

THE SUM OF RELIGION.

BY THE LATE LORD CHIEF JUSTICE HALE.

He that fears the Lord of Heaven and earth, and walks humbly before him, and thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of obedience, that is, sorrow with all his soul when he comes short of his duty, that walks watchfully in the denial of himself, and dares not yield to any lust or known sin: he, that if he fails in the least measures, is restless till he has made his peace by true repentance; that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion, that will not deliberately dishonor God, although with perfect security from temporal punishment, that has his hopes and his conversation in heaven, that dares not do any thing unjustly, although never so much to his advantage; and all this because he so firmly believes Him that is invisible, and fears him because he loves him—fears him as well for his goodness as his greatness—such a man, whether he be an Episcopalian or a Presbyterian, an Independent or Ana-baptist; whether he wears a surplice or wears none; whether he kneels at the communion, or for conscience sake stands or sits, he hath the *life of religion in him*, and that *life* acts in him, and will conform his soul to the image of his Savior, and go along with him to eternity, notwithstanding his practice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear vainly or falsely, loosely break his promises, such a man, although he can cry down Bishop, or cry down Presbytery; although he be re-baptized every day, or declaim against it as heresy; although he fast all the Lent, or fast not out of pretence of avoiding superstition—yet, notwithstanding these and a thousand more external conformities or zealous opposition of them, he wants the LIFE OF RELIGION.

NEANDER'S BIRTHDAY.

One of the sights which struck me most during my residence in Berlin in the winter of 1842, was the *Fackelzug* (torch procession) of the students of the university in honor of the birthday of their great teacher Neander. The crowds in the streets and at the windows looked on with visible respect and interest at this demonstration of that singular *puissance*—the studying youth. The torchlight gleamed fitfully on the arms of the mounted guards posted along the line of the procession,—and from being the actors and heroes of every public display in military Prussia, reduced to play a passive and secondary part. Deep feeling and earnest purpose were seen through the somewhat fantastic and masquerading appearance of the young men. The whole spectacle was wild and serious, solemn and showy,—and left an impression on my mind which will never be effaced. I have see many a *Fackelzug* before and since;—some affecting, some joyous, but none that ever appeared to me so deeply, so variously significant. I had also frequently seen the singular man to whom this enthusiastic homage was addressed; and could therefore judge by what class of qualities it must have been attracted. Plain in person, simple, shy and awkward in manner, the eminent philosopher and divine does not possess any of the external gifts which enable a man to captivate or to impose. His absence of mind is proverbial, and he is the very opposite of a man of the world. I cannot think of him without calling to mind another remarkable scene which I witnessed at Carlsbad. The saint-like Pyrker, Patriarch Archbishop of Erland, had asked Schelling to introduce him to Neander. I was walking with the good archbishop on the Wiese, when we saw Neander approaching with his inseparable companion, his excellent sister. Schelling was not at hand. The prelate and magnate paused a moment, and said—"I think I may introduce myself!" And going up to the Protestant Professor, he introduced himself apologizing with that grace and courtesy which are expressions of the character of the man. As I stood by, the [illegible] of their meeting, I could not help wishing that some of the bigots who dishonor the cause of Protestantism in England could have seen these two noble and worthy representatives of the two confessions, drawn together by the great bond of charity and by a willing recognition of each other's virtues.

All these interesting recollections have been brought back in the greatest freshness by turning up an account of the celebration of Neander's birthday on the 16th January of this year. "It was evident," says the writer, "how pre-eminent is the station which this venerable man occupies as a teacher, and which those only can fully estimate who understand that independence of all parties which he derives from his profound originality."

A number of his most intimate friends dined with him as usual; among them we find the names of Schelling, Strauss (Bishop), Ehrenberg, and Eiler, one of Neander's earliest hearers in Heidelberg.

The *Fackelzug* was accompanied by singing and instrumental music, amidst an immense crowd which filled the Markgrafenstrasse and the neighboring streets. A goblet was presented to the teacher by a deputation of students, a member of which addressed him as "the apostle of freedom, love and faith." The learned teacher then came to the window, and with visible emotion addressed the youthful crowd below. He said that he rejoiced in these marks of their affection, and rejoiced that they were offered in a form which belonged to the long-established feeling and practice of our universities—and hence the noblest elements of German life. He loved to see the youth of Germany completely youthful and completely German; for every thing ought to be complete by itself in its own season,—and youth was completely German only when it was externally fresh and vigorous, and humble in the depths of its soul. On this day the retrospect of many years filled him with heart-felt thankfulness for the long period during which it had been granted to him to work; but it filled him also with sorrow and humility when he thought how far he had fallen short of his aim. He had to reproach himself that the chilling and distracting influences of the age had sometimes affected him,—and that his "first love" had not always kindled his enthusiasm; that he had so often found but a defective and inadequate utterance of what had stood far otherwise present to his heart. [Athenæum.

NO LEARNING WITHOUT PREPARATION.

No man can learn what he has not preparation for learning, however near to his eyes is the object. A chemist may tell his most precious secrets to a carpenter, and he shall never be wiser; the secrets he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream.

[Emerson.

POETRY.

Dr. Channing says, "Poetry, far from injuring society, is one of the great instruments of its refinement and exaltation. It lifts the mind above ordinary life, gives it a respite from depressing cares, and awakens the consciousness of its affinity with what is pure and noble. In its legitimate and highest efforts, it has the same tendency and aim with Christianity; that is, to spiritualize our nature. Poetry has a natural alliance with our best affections. Its great tendency and purpose is, to carry the mind beyond and above the beaten, dusty, weary, walks of ordinary life, to lift it into a purer element, and to breathe into it more profound and generous emotion. It reveals to us the loveliness of nature, brings back the freshness of early feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the spring-time of our being, refines youthful love, strengthens our interest in human nature by vivid delineations of its tenderest and loftiest feeling, spreads our sympathies over all classes of society, knits us by new ties with universal being, and through the brightness of its prophetic visions, helps faith to lay hold on the future life."

DOMESTIC HAPPINESS.

"The great end of prudence is to give cheerfulness to those hours which splendor cannot gild, and acclamation cannot exhilarate; those soft intervals of unbended amusement, in which a man shrinks to his natural dimensions, and throws aside the ornaments or disguises which he feels, in privacy, to be useful encumbrances, and to lose all effect when they become familiar. *To be happy at home* is the ultimate result of all ambition; the end to which every enterprise and labor tends, and of which every desire prompts the prosecution. It is, indeed, at home that every man must be known, by those who would make a just estimate of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honor and fictitious benevolence. [Dr. Johnson.

MORAL INTERESTS OF THE CITY.

Under this title, the N. Y. Courier and Inquirer gives an extended Report of the meeting of the N. Y. city Tract Society, December 15th. We give a few extracts, as containing appeals suitable not to New York only, but other cities and towns. And the motives that are presented should produce action not only in the methods of the Tract Society, but in all other possible ways of doing good.

The meeting was first addressed by Rev. Ira C. STEWART. When he had concluded, Hiram KETCHUM, Esq., addressed the meeting. He desired to bear his further testimony that nothing, in his opinion, was so eminently conservative as Christianity. Laws affect and restrain the outward actions of men, but it is necessary that there should be something to reach the heart, the source and fountain of good and evil; it is most desirable that there should be entertained a belief in the existence of a Being unto whom all hearts are open, all desires known, and from whom no secrets are hid. The doctrine which imparts this belief is found in Christianity. He, therefore, whose object is not only to advance the highest spiritual interests of his fellow citizens, but to promote the peace and good order of society, and furnish a sure guaranty for life, liberty, reputation, and property, can in no way so effectually accomplish his object as by disseminating widely the principles of Christianity. But how can this be done? The answer is furnished by the Divine Author of the system Himself. After our Savior had arisen from the dead, and announced that all power on Earth and in Heaven was given Him, he issued the command, "Go, Teach." Upon this portion of the sacred text I propose, said Mr. K., to submit a few brief remarks, as it lies at the very foundation of the action of this Society.

I have this very day, said Mr. K. followed to their resting place the mortal remains of one of the most distinguished judges and jurists our country has ever produced,—a man of whom we have reason to boast that he was our countryman. What was it that distinguished Chancellor Kent, and has made his writings so popular? [illegible] was a learned man? Others have been as learned [illegible] discriminating as he. He indeed greatly excelled in ing, in the beauty and classic ornaments of style, but he excelled more than all in the elevated tone of moral teachings contained in his opinions and in his writings. In this particular he was distinguished above every other judge or jurist of the day. In all that he has written, he has sustained and upheld the principles of a sound Christian morality; and in the numerous volumes of the productions of his pen which he has left to the world, there is "no line which dying he might wish to blot." And said the speaker, I rejoice to be able to add, what I have learned within a few hours, that some weeks ago in the full vigor of his mind he united himself to the great company of the faithful; he humbled himself as a little child at the foot of the Cross, and partook of the memorials of a Savior's dying love. He died a member of the Church.

All have opportunity, like him, to teach. The Christian physician has numerous opportunities to impart religious instruction at the bedside of the sick and the dying. The merchant has such opportunities in his counting-house, the mechanic in his workshop, and, as we have heard to-night, the sailor on shipboard. But above all, these opportunities are afforded to the Christian *mother*. What vast responsibilities rest upon Christian mothers! If, said Mr. K., with great feeling, I have the courage here, or ever had the courage, to oppose the wrong and maintain the right, I owe it, under God, to the early instructions and example of a Christian mother, and yet that mother died when I was but ten years years old. I will say here and elsewhere, blessed be her name among women! It is in the power of every mother to deserve such a benediction from every child of hers. All Christian men, and women too, can teach and ought to teach, by a mode of instruction which cannot be misapprehended or misunderstood; they can teach by their example.

Having thus explained at some length the meaning of the command to teach—by what modes, inquired Mr. K., can we execute it? By oral teaching, and by written communications. These were the modes resorted to, in the first introduction of Christianity. But we have the means of multiplying indefinitely, these written communications, through the instrumentality of the press—the mighty press. These modes are employed by this Society, and especially the *Press*. By this all-powerful agency the productions of a single mind, can be spread before thousands and tens of thousands of other minds. In its employments, and in the diffusion of publications, the Society has only to follow the example set by the opponents of religion and morality. What do we meet in every place of public resort? on board of every public conveyance—steamboats and railroad cars, but vicious and demoralising pamphlets and tracts. And, it is hoped the day is not far distant, when the friends of sound morality and true religion will not be surpassed in their zeal and perseverance, by these promoters of vice and immorality. All that is needed for this purpose are courage and zeal on the part of professed Christians.

If, said Mr. K., we truly believe what we profess, why should we fear to perform our whole duty? Boldness, great boldness, was characteristic of primitive Christianity,—boldness is indispensable to its success now, and to its final triumph.

But how is this paramount injunction of Christianity, to teach, executed *in this city?* Less than one half of the whole population of this city is provided with means of religious instruction and worship, at an expense of many hundred thousand dollars—and all the rest, being a large majority, of the whole, is cared for, and provided with religious teaching, mainly by a society whose whole annual expenditure, as we have seen for the year just ended, is less than 14,000 dollars.

What is our connection with this vast untaught multitude? They are necessarily so connected with us that if their principles, and conduct, corrupt the moral atmosphere, our lungs must inhale the impurity. Our families, our relatives, and friends are equally exposed with us to the consequences of evil associations.

Moreover, these persons equally with us, are represented in our municipal council, in the halls of legislation, and in the courts of justice. The alternative is presented to us of encountering the risk of such associations, or to exercise our influence, and employ our means, to correct the evils attending them. Is it wiser to leave our children well endowed with property in a corrupt and corrupting society, or employ our influence, and the means which would otherwise descend to those children, in improving and purifying the community in which they live? Shall we raise the unenlightened and vicious portions of the community, as near as practicable, to our own level, or shall they drag us or our children down to them? One or the other alternative is inevitable.

It has, I confess, often been a subject of surprise to me, he said, that American citizens, and especially American Christians, do not more fully estimate, than they appear to, the high duties which devolve upon them. We are here, under our happy institutions, performing a grand experiment for the elevation of man—the common brotherhood of man—and we ought to feel the high duty which this fact devolves on each one of us. To this end our talents, our influence, our property should be devoted. We should not feel ourselves at liberty to live for ourselves only.

There is no man who values, said Mr. K., more highly than I value, the right of every man to dispose of his own property according to his wishes, provided his wishes do not conflict with the welfare of society; none would more strenuously oppose any legal enactment which should impair these rights. But, it is inscrutable to me how any one of my countrymen can feel any gratification in providing for himself a splendid and costly establishment, and indulging in those expensive luxuries which certain classes of men in older countries feel themselves at liberty to enjoy. Here are no hereditary ranks which seem to authorize and require such indulgence; on the contrary, the man who surrounds himself with more than ordinary splendor here, is, as it were, separated from the great mass of his fellow citizens, and placed alone in the earth—a situation, so far from conferring happiness, that it is hardly compatible with true social enjoyment. Many is the man of wealth here, who sighs for comforts which he once enjoyed in circumstances of mediocrity.

But, said Mr. KETCHUM, complaints are often

BX9801 .C7

made of the frequency of appeals for charitable purposes—they are indeed frequent, and must necessarily be so. He alone has a right to complain of appeals to his bounty, who is not himself continually dependent upon another for all that he has, and all that he is—not only all his property, but his life, his health, every pulsation of his heart is the gift of his Beneficent Creator, whose mercies are new every morning, and whose bounties recur with every moment of his existence—and when he no longer needs these, then, and not till then, let him turn a deaf ear to cries made to him for assistance and relief. *"The poor ye have always with you," "and it is more blessed to give than to receive."*

[Rev. Henry Ward Beecher, of Brooklyn, was next introduced. We take the report of his speech from the N. Y. Evan. of Dec. 23. Ed.]

He commenced thus: It is hard, he said, to live without misunderstanding—hard to live without ill-natured remarks. There are the grades in society, the lower and the higher. There are discordant clashes between them. The poor are envious of the rich, the rich are misunderstood. Many are in misery and want and famine; and it is no wonder that their hearts are embittered, and their words fierce against those who luxuriate in ease and wealth. I came here to speak in defence of the rich. It is the *duty* of those who can be rich to be rich—to add dollar to dollar, and house to house, and stock to stock. And if any one has a taste for literature, he ought to enlarge his library, and store his mind; or if he has a taste for fine arts, he ought to indulge it. He who enjoys the works of God as unfolded in nature, of the copies of these works wrought by the pencil, should seek that enjoyment and have it. There is no [illegible] through all honest purposes, in all classes. But now the question arises, what is it all worth! When the wealth is all rolled together—when the shelves are piled with books, and the walls hung with paintings—what is it for! The answer to this question we find in the Bible—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Let every one become as strong as he can, each in his way, but let him help the weak. Let it be so in every department. The principle is universal. Whether strong in head or strong in heart—strong in the pocket, or strong in the library, or strong in refinement—let each be strong, but not to please themselves. They commit a virtual blasphemy against the Giver of all good, who accumulate for themselves and for their children. Yes, and God curses those who lay up for their children. He who is so blind as to heap up riches to please himself, against the natural principles of God's government, cannot educate his children aright. He that cannot go out of his own circle—that lives for himself, and hedges himself around with luxuries, and is so burnished that he glistens with etiquette—what does he know about just principles of education!

Those that are on an eminence should help those beneath—the strong should lift up the weak. In one sense, the exalted stand in the same relation to the lowly that God does to them. They are every day receiving favors from above, and God expects them to pass down the blessing to those beneath. These social gradations, when inspired with genuine Christianity, affords the best way to elevate society. Society corresponds to the system of education. There is the college—the standard and highest point; and there the *high school*, and the academy, and primary school—all looking up to, and dependent on, the college. It matters not how much strength there is in any part, if the right principle is only maintained, that it is "not for ourselves."

The application of these remarks is obvious. Here are the churches and the established ministry, occupying the highest position in the scale. They can make themselves odious to those beneath, by living for and in themselves. But the ministers must help up the church members, and the church members must elevate the poor and degraded and wicked. We want, in the first place, a deep-thinking, broad-thinking ministry, who will bring up the churches to the highest point of intellectual and religious superiority. Why! for our own sake! NO—but to help all. Unless there is this feeling—that the strong are to be strong only to help the weak—the world cannot be regenerated. What is the state of things here!—There are distinctions between the pious poor, yea more, between the pious poor and the members of your wealthy churches, like mountain ranges or ocean wilds. Do you suppose that a poor man will enter one of your churches, when you look at him as if a bad odor were coming in at the door! No, not if he has a particle of manliness in him. And even if you do treat him politely, he is not *at home* there. He feels that it is not the place for him, and very rarely will you catch him inside a second time. And besides this, consider all the obstacles to religious improvement thrown in his way, and temptations to sin and to Sabbath desecration. Consider him who has toiled all the week, early and late, to earn his daily bread. He travels on Sunday for a little recreation and social intercourse with his friends, who through the week are as busy as he. If you should plant churches on every corner, and throw your doors wide open, the ministers cannot get at these people directly. They do not wish to enter the doors. But they can reach them on the principle I have stated—through the church members. The ministers stand at the reservoirs, and they can turn the outflowing current whither they please. They must preach to their churches the gospel of Christ, who came to *seek* and save those which were lost; not only to save those which were ready to be saved, but to *seek*.—And oh! what a long way that was he came! and what a search he made! But those who are not of his Spirit are none of his. His followers must go out and seek. The refined, the rich, the educated must go out and seek. Not only must they build churches and make subscriptions, and lead a moral life, and hear preaching, but they must seek—go out into the streets and find those who are famishing for the bread of life. Ministers, too, must preach this. The conscience must be stirred, and it must be felt that duty is not all done in building churches and being moral. The rich and great can go down to give assistance, but the poor cannot go up. And oh! how rich is the reward to him who stoops down to help the weak!

Here, living at one end of the street is a poor man, who by hard labor gets an income of perhaps $400. His resources are slender and his talents small. But there is a poor widow still poorer than himself, and he earns a little and gives it to her; and some ragged boys about the street he gets into the Sabbath schools and reclaims. And there is another man who is rich. His talents are great and his resources large, and he builds him a house like the one our brother—for so we may call him, as he has taken extemporaneous orders, (referring to Mr. Ketchum)—spoke of, worth $50,000, on the 5th Avenue; and he furnishes it, and lives in it, and lives within himself, and dies.

At the judgment day, those whom he helped will flock around the poor man. And when the Judge asks—My son, what did you do! the widow will lift up her grateful voice and the children will testify to his work, and how glorious will be the scene! Oh! how the place will shine about him! And the Judge will turn to the rich man and say—My son, what did *you* do! "I built a house and lived in it."

My friends, I feel that I am living more as God wants me to live, when I go down and impart to those beneath me. I feel a pride in it—not a false pride as I believe.

There is in this city a tendency to consolidation and centralization. A congregation procures the services of an eloquent preacher, and they are apt to think he is a very good man because he is so eloquent. And they say, "What an eloquent, fine minister *we* have." And then they get a fine organist, and it is whispered about that Mr. So-and-So attends that church; and it is finally spoken of as one of the most *respectable* congregations in the city. The word is passed round. We must have a new church. And they build a new church; they take care of *themselves*. All goes on smoothly—all is right; but this young man leaves the church, and it is not noticed; and that young man wanders into sin and ruin, but it attracts no attention. I tell you, Satan likes just such churches, where he can come up and snatch away soul after soul from under the very walls!

In Mexico, Gen. Scott would never keep his army safe if he only had guards within the camp—for if any one ventures out and wanders off a little way he is assassinated. But he has the light infantry, who scour the country and scatter the guerillas. We must have the light infantry in the church, for Satan's guerillas are all about—and only in that way can we keep the church. The young men and young women must go out and seek. If the members were dancing in the "highways and hedges," there would be no need of writing "tracts on dancing." If we could feel a glory and pride in doing good—feel that there was nothing better than manufacturing *men*—oh! what a curative would it be to the lust of the eye and the pride of life. Would not Christ smile on the tract distributor, if He was alive! Well, he is alive. He looks upon you and he looks upon me. He is with us to-night, and he knows our hearts. Shall we not labor for those whom He died to save! I plead for humanity; I plead for immortals. We shall meet together in heaven. And how sweet will it be to reflect that we did something for Christ. When we get there we shall not regret that we did so much for God.

CHRISTIAN REGISTER.

BOSTON, JANUARY, 1, 1848.

THE NEW YEAR.

We wish the reader a happy New Year! In giving utterance to such a wish, we would remember the conditions on which happiness depends. It will not come with a mere wish—no, not even with the prayers of the righteous which avail much; for as the soil needs culture before the dews and rains from heaven can bless the springing of the tender plant, so man's nature must be under the culture of truth and goodness, before those affections will spring up in whose growth and exercise is true happiness. Man is happy in communicating happiness. He receives good in doing good. He becomes a partaker of the divine blessedness, as he becomes partaker of the divine nature—and that Nature is goodness. He is happy not in his receptive capacity, but in his active nature. If his heart were as large as the world, and the whole universe were to pour in of its own richest treasures, until it was full to the brim, *that* would not give happiness, would not give content—until it should begin to overflow in blessing others. Said an excellent English young lady, under date of January 1, 1829, whose Diary we have just been reading, and who in subsequent life became a member of Joseph Barker's Church,—"I have spent nearly the whole of the day in collecting for the missions; what a pleasant employment! I have felt my soul filled with the love of God, and a desire to spread the Gospel abroad. I have never spent such a happy New Year's day." Here is disclosed the secret of happiness. Not that only the *missionary* key—the foreign missionary key—will open the intricate wards of the lock, but that the hand stretched out to do good in any and every way, according to necessity and opportunity, will touch the secret spring of happiness without any intention of touching it.

The life of the excellent woman alluded to, was a happy one—a very happy one—though full of trial. Shall we say then to the reader, that with our own experience of what is the inevitable human lot, we cannot wish him a life free from trial? If we were to wish this, it would be a very fruitless one, and [illegible] very superficial. We wish him the happiness built so firmly on virtue and righteousness, on mercy and goodness, that no dark tempest of misfortune, no commotion of the world's elements may overthrow, if they may shake it—and that when the clouds shall be overpast, happiness may still look forth with serene aspect; may hear the still small voice of God which speaks after the storm, and the lightning, and the earthquake have ceased.

In wishing the reader a happy New Year, we recognize that relation to him which will make it our duty to impart to him what happiness we can through the Register. We look forth into the year which opens before us, not without some anxiety, which one can hardly be free from, who has ever felt his own weakness, or known the vicissitudes of human events, but still with good heart, with good purposes, with unwearied industry, and with whatsoever talent we may possess, or enlist. It will be a happy year to ourselves personally, if in this twenty seventh year of the Register's life, it shall be still progressive and not retrograde; if (not for our own sake alone do we wish it) we shall be counted worthy in an humble degree to have entered upon the labors of those that have gone before us; if, not only retaining but even enlarging the present circle of readers of the Register, we shall subserve their true happiness, as we shall contribute to their advancement in knowledge, in active goodness, in true holiness, in practical righteousness. Happy, if, as this circle shall from time to time be broken, the impulses which were given and received in it shall still throb in the life to come, and find a larger sphere in which their action shall be indulged! There, (to use the glorious language of Milton at the close of his Tract on Reformation in England,) there "they undoubtedly, that by their labors, counsels and prayers have been earnest for the common good of religion and their country, shall receive, above the inferior orders of the blessed, the regal addition of principalities, legions and thrones into their glorious titles, and in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in overmeasure forever."

THE AGENCY OF TRACT SOCIETIES.

The Report of the New York city Tract Society, which will be found in this week's Register, will doubtless be perused with interest. It is not to be disputed that great good has been effected through the distribution of religious tracts and books. They have led to the reformation of thousands. In the remarks that follow, we are influenced by no disposition to find fault with the past or present Tract operations in the country, but we wish to suggest a few hints as to the need of something more to be done. While the conversion of men, and their salvation in a future world, are great objects to be effected, it is nevertheless a sad truth that in most persons the hope of these may be awakened, and the life still be very imperfect and sinful—the heart be only in a feeble degree brought under the control of righteousness and true holiness. The high morality of Christianity, in its application to every human pursuit, to home, to country, to private and civil obligations,—this is not taught, whether in the pulpit or by the Tract, nor is it apprehended by the people, in any such degree as it should be. Would it not be a noble thing for the Tract Societies to attend also to this great work?

What we would suggest is, that they should obtain productions like President Wayland's "Three Sermons on the Duty of Obedience to the Civil Magistrate," and Mr. Sumner's Oration on Peace, and put a copy in every family in the land. Are there not thousands who need instruction in their civil duties, and in the particular Christian duties of the present times, who would thus become better citizens, while they profess to have become Christian men? To scatter such works throughout the length and breadth of the land, would be to sow seed that, before a year's end, would spring up a harvest of moral principle, larger and richer than has yet been seen.

It is an additional motive that the Tracts which are now circulated, are not read at all by multitudes with whom they are left; but if Tracts of the nature of the discourses above mentioned were distributed, they would be quite sure to be read, and good would be effected in quarters where the present efforts are to no purpose.

How much is it to be regretted and deplored, that words adapted to all, and needed by all, should reach so few! Like the stone thrown into the smooth lake, which produces large ripples immediately around it, but whose visible effects reach only a short distance, so many a book produces strong sensations in the few who purchase and read it, awakens noble sentiments, establishes just principles, and leads to a higher life. Its influence will not indeed be entirely confined to these few; it will extend itself indirectly through them to others; but its power will be lessened according to the distance, and centuries will elapse before it will thus reach the outermost limit where its action might have been felt in a year or in a day. What is wanted is, to put some of our best and most effective teachers of Christian, and social, and civil ethics into immediate communication with the entire mind of the nation, as far as that mind will receive it. Shall not such a period arrive? Will not the Tract Societies, through their distributors and colporteurs, be the medium of communication! Can the nation be saved without it?

THE DESTITUTE POOR.

The Ministers-at-Large in this city have issued a "Card" in behalf of the poor, a copy of which will be found on the first page. Shall we ask the benevolent to read it; and when they have finished its perusal, will they turn to some remarks from an eminent layman, and an eminent clergyman, which they will find in an article on the same page under the title of "Prospects of the City!" If anything be needed to add force to the appeal issuing from the Office of the Ministry at Large, (which of itself ought to reach every one's heart and find immediate, substantial response,) it is contained in the article alluded to. The considerations there urged,—though for a different object,—especially upon the rich, apply to the present necessity. Would that every one, blessed with the means of doing good, might engage personally in the work! Those who feel they cannot do this, may speak and act through the Ministry at Large; and may they do it now, without delay!

CLOTHING FOR THE NEEDY.

A friend calls our attention to this subject, with a special reference to the emigrants who arrived the past season, and are extremely destitute. Many cases, he assures us, have come under his own observation within the week, that are truly affecting. If any persons have second hand clothing lying by, useless to them, and will send it to No 3 TREMONT TEMPLE, to the Office of the Society for the prevention of pauperism,—all such articles will be faithfully applied. This Society, (of which Dea. Grant is the President,) has a great work before it, and it is doing what it can. Pauperism is coming in like a flood from the old world, and the fountains of the deep are breaking up in the midst of our native population; and the time may come when only he who can build his house very strong and high shall escape being engulphed. But let not the vastness of the evil produce discouragement.—One thing is clear. While the stranger is at our gates perishing for lack of food and clothing, we must for Christ and humanity's sake help him. The hardness of heart which should refuse to hear his cry, would show that we deserved to be overwhelmed. The humanity which should haste to relieve would demonstrate the existence of too much virtue for us to perish. Good works are the best dykes against the in-rushing flood that seems already at our level.

☞ We are irresistibly tempted to communicate to our readers, for their special benefit, some knowledge of the science of blunder-making—premising however that the means must not always be sought in the printing-office. Sometimes the manuscript, and sometimes oversight on the part of the editor, are concerned.

On page first of last week, col. 2, line 29, appears the word "mulatto." In the proof slip handed us for correction, it was printed *mulato*. In correcting it we *crossed out* the *l*, put a *caret* between the word and the next following, and then placed a *t*, and a *comma*, in the margin. When the compositor corrected it, probably in haste, instead of making it *mutato*, he put it *mulatto*—and thus it appeared. The mere English reader might possibly think that the author of the article meant a hit with the word upon Mr. Brownson. The Latin scholar would easily correct it in so common a quotation. It should read

Nomine mutato, fabula de te narretur.

[From the Christian Inquirer.]

SEQUEL TO "A SAD APOLOGY."

In a brief article, having this title, under the editorial head of the Inquirer of October 30th—inserted without the knowledge of the editor—the Christian Register was charged with not fulfilling its promise to furnish us in time for that issue, proof of the Report of the Salem Convention. The omission of the Register was too hastily ascribed to negligence, and the explanation it gave the next week was, through a misunderstanding between the two parties to the conditional engagement, not deemed satisfactory, and therefore not inserted in the Inquirer. It now appears, from full investigation, that the Inquirer has inadvertently wronged the Register; and we regret extremely, that the difficulty of getting at the facts in the case has prevented us from making an earlier and more graceful acknowledgment and reparation. We need not say how much pained we are, to have done an undesigned injustice to our respected coadjutor and elder sister, the Christian Register.

THE PROPRIETOR OF THE CHRISTIAN REGISTER TO ITS SUBSCRIBERS.

At the opening of the New Year, the Proprietor of the Christian Register would respectfully address himself to its friends and readers, not only to bespeak their own continued support, but also their aid in extending the influence and usefulness of the paper by extending its circulation. To some extent he hopes this may be done, by a friendly word from each subscriber, to his neighbor who is not a subscriber. In this way, by each adding a single name, how easily might the subscription list be doubled. May not the Proprietor be permitted to ask the favor of this effort, from the present supporters and friends of the paper!

There are several considerations which may operate in many, with more or less force, as an inducement to make this effort. The power and importance of the religious newspaper press, as an instrument of influence and usefulness will be universally admitted, as will also, we think, the importance of endeavoring to render this press more and more respectable and efficient, by giving to it a hearty, active and persevering support, and especially to pioneers in the work, who through all discouragements and vicissitudes, continue steadily on, devoting a life's best energies to the cause.

The position of the Christian Register, in this respect, is well known to a considerable portion of its readers, who have testified their approbation and good will, by a steady support, through all its fortunes, for more than a quarter of a century. To our younger readers and more recent subscribers the facts of its history must be unknown. A brief outline may serve to show how far it may come in for any claim from the above named considerations.

From a conviction of the importance of a religious newspaper to the interests of Liberal Christianity, the present proprietor of the Christian Register, in April 1821,—now nearly twenty seven years ago,—commenced the publication of this paper; and through this long series of years, against many obstacles and discouragements from inadequate pecuniary means, as well as from individual indifference in that portion of the religious public on whom it must wholly rely—he has labored assiduously and perseveringly to furnish to the public a respectable, useful and acceptable religious newspaper. The difficulty of accomplishing this, but a few of our readers fully appreciate. They may better understand it when informed, that since the Christian Register was commenced, there have been started among us mostly in New England, eight Unitarian newspapers, and four monthly Unitarian periodicals, of which only three, all of comparatively recent date, now survive. It has, from a small beginning, been gradually increased in size, as its means of support would justify, till it has come to its present form,—being quite double not in size, and containing, of type, more than twice the amount of the original paper;—all without any increase of price. From the uncertainty of gratuitous editorial labor, it has gradually advanced, till the editorial compensation, including the pay for correspondence, has for nearly three years past, somewhat exceeded one thousand dollars a year.

In view of this steady increase in size, in amount of published matter, and in reward of editorial labor, as its increasing circulation gave [illegible] required if more evidence is wanted, that the proprietor will in future use every increased means of support, to increase the attractiveness, ability and usefulness of his publication.

The future one of the paper, in regard to topics of deep present interest in our religious community, may be well inferred from its character a few months past.

With gratitude for oft repeated acts of kindness and support from many tried friends, as well as for the patronage of all, the proprietor tenders them the congratulations of the season, respectfully soliciting their candid consideration of this appeal for their future aid and support.

DAVID REED.

P. S. Friends of the paper who will do us the favor to forward new subscribers, will please to send by mail at our expense. Address "David Reed, Christian Register, Boston."

*** A sufficient number of extra copies will be printed for a few weeks to come, to supply back Nos. to those who may want them.

☞ At a meeting of the Society in Springfield, late under the pastoral care of Rev. Dr. Peabody, it was unanimously voted to invite Rev. George F. Simmons to become their pastor.

☞ We learn that the Rev. Dr. Cogswell, who has been connected in a variety of ways, and for a long period, and successfully, with religious, educational, and literary societies, and whose recent labors have been devoted to the New England Historical and Genealogical Register, has resigned his office as editor of that periodical.

For the Register.

NEW YORK CORRESPONDENCE.

THE POOR OF NEW YORK.

NEW YORK, Dec 27, 1847.

I have attempted to give you some idea of the number and trying condition of the poor in this city, their exposure to suffering and their manifold temptations to vice and crime; temptations which bear upon the tender and susceptible period of childhood and through all the stages of life. It is not to be doubted that a large proportion of the depravity witnessed here and in all our large cities, is stimulated and often caused by poverty and want. The relief of poverty is therefore not merely the assuaging of distress, but the prevention of crime to a great and important extent. It has the twofold merit of alleviating misery and removing some of the most effective temptations to a criminal course of life.

It has always appeared to me surprising that the churches, as such, take so little notice of the abounding evils of poverty by which they are encompassed, and bring so little of their wealth, and influence to bear upon their removal. The true idea of a church is that of a benevolent society. The proper and main object is to do good to the souls and bodies of men. The design of associating benevolent individuals in a church, is that they may act with greater wisdom and efficiency in offices of love and mercy to their fellow men. If we look to the example of Christ, by which all christians and christian churches should be governed, we find him constantly among the poor, the diseased, the wretched. He appealed to his treatment of the blind, the deaf, the sick and the poor, as affording the highest evidence of his Messiahship. The apostles and the primitive churches, though poor themselves, made the care of the poor a prime concern, carrying it so far on the day of Pentecost as to relinquish their individual ownership of the things they possessed, selling them and holding the proceeds in common for the benefit of the needy. The creation of deacons, as we learn from Acts, was a necessity arising from the absorbing of the time and attention of the apostles by the care of the poor. They had neither time nor strength left for preaching and other duties, so pressed were they by the wants of the indigent, and they committed the oversight in these matters to a body of deacons, selected with much care from among the disciples, that no neglect should arise from the transfer.

The tone of the apostolic epistles in regard to the binding character of these obligations to the poor is urgent and decisive. All pretensions to pity are vitiated by neglect of the widow and fatherless, by saying to the hungry, be fed, and to the naked, be clothed, without relieving them; and no man claiming to love God whom he has not seen, is regarded otherwise than as a hypocrite and a liar, unless he loves his brother whom he has seen.

Christianity in its great principles and duties is the same in all ages. If it was imperative duty in the first ages for christians individual and associated to care for the poor, it is not less so now. Nor can there be any commutation of duties, as some seem to imagine, as for example, of zeal for the heathen, or labors for revivals, or devotion to creeds and forms, as a substitute for visiting the widow and the fatherless and relieving the poor and needy. I am afraid that something like a commutation of duties is often witnessed, and that those who practise it succeed in persuading themselves that theirs is a superior sanctity. Let us be thankful that there are others, and we will hope not a few, whose custom and delight is to obey *all* the commandments. There are such in this city, and they are its salt and light. There are men and women, who, while not negligent of what some are pleased to call the more spiritual exercises of religion, and not behind their neighbors in charity to the far off and the heathen, are yet profoundly moved with the wo and want found in their own vicinity, and are active in their alleviation.

But where shall we find the church bringing its united means and influence to bear upon the misery and destitution which surround it? I speak not of any one denomination or creed, for so far as I know and can judge all the churches, are pretty much alike. Many of their edifices are so sumptuous, so costly, in the first place, that the poor are riddled out, the whole finish and fitting up of the sanctuary forbid the poor man's entrance. These cushioned accommodations command a price which would feed the poor children of his household a year or more. There is no seat for him—his presence would disturb the senses and the silks of the assembly. There is even no grave for him or his which his small means can command. The whole aspect of things reproaches his poverty instead of sympathizing, encouraging and aiding. There is just as much of the *appearance* of sympathy with the poor man in the splendid ball room or the brilliant opera house, as there is in some of our fine, fanishionable [illegible] as unlooked for and unwelcome an intrusion in the one place as in the other. Is it in accordance with the spirit of the Gospel?

It is not necessary to break up all distinction in society. It is not required that church edifices shall be deprived of all ornament and beauty and convenience of accomodation. But it is required by the spirit of the Gospel that in a place where God has ordained that the rich and the poor shall meet together, both classes and all classes shall be welcome and made to feel that they are welcome, and to realise that the ordinances of religion are in sympathy with their respective conditions.

But this is not all. Is it not perfectly practicable and highly desirable that each church, as such, should make the condition of the poor in their neighborhood a distinct and standing subject of inquiry and action? Might they not appoint committees to explore thoroughly the lanes and alleys, and hovels, to find the widow and orphan, the sick and blind, the lame, the deaf and dumb? Might they not search out the unemployed, who are willing to work but unable to obtain it, the uneducated, the youthful bright minds without the blessings of instruction, and in short all who need counsel, encouragement, food, money, medicine, nursing, or aid of any kind, and secure for them the needed help. Instead of the stupid, sleepy, profitless prayer meeting which some churches keep up one evening in the week, attended by half a dozen people, why not hold a meeting for consultation and action in reference to those less favored of Providence than ourselves. Not that I would discourage praying, but *such* praying, and praying without action. Would not churches adopting such a course be happier, better, holier, more useful? Would not the Gospel have more power? I think so. Let those who doubt it try. Truly Yours, CRITO.

P. S. I was not aware till a few days since that my remarks about the decline of religion in the orthodox churches, had made their affiliated journals in Boston angry. I am reminded of an anecdote of Wesley. An old lady much addicted to talking about herself and her sins said to Wesley, "O dear, Mr. Wesley, I am so wicked, my heart is so full of sin and hypocrisy that I am afraid I shall go to hell." I should think there would be no doubt of that, coolly replied he, you will go to hell of course. Where else should hypocrites go? "Mr. Wesley," said the old woman reddening to the eyes with anger, "I'm no more a hypocrite than you are. A pretty minister you are to judge one's heart."

Wesley's offence consisted in taking this old lady at her word and believing what she said. Mine consists in taking Dr. Patton and the Synod at their word and believing what they said about the decline of religion in their churches. Having spent my life thus far among mercantile men, by whom a statement under a man's own hand is considered true till proved false, I applied the rule to the statement of Dr. Patton and the Synod. I was not aware of a different rule of faith among the orthodox till now.

But what will the offended Boston journals say to the following? At a communion meeting of peculiar solemnity held one Sabbath evening, about three weeks ago, and attended by a number of clergymen, Dr. Skinner publicly made this statement, as I find it in the New York Observer of the 11th inst.

"The additions, upon profession to all the churches connected with the third Presbytery, fourteen in number, for the year ending in October last, were only seventy-seven, and the Third and Fourth Presbyteries together, embracing twenty-seven churches, report only one hundred and fifteen additions within the same period, or less than an average of five to each church. In all the churches represented by the Synod of New York and New Jersey, one hundred and twenty in number, there were within the same time only one hundred and ninety-nine additions by profession, or less than four to a church. And every evangelical denomination in the land has, within the last year, lost in numbers. More have been removed by death than have been added to them."

I beg the complaining journals to look at the above, the declaration not of a "renegade" but of a Presbyterian clergyman of the highest standing at the communion table: "Every evangelical denomination in the land has, within the last year *lost in numbers*." The New York Observer publishes this fact. And yet when I simply repeat their own statement as if I believed them, they like Wesley's old woman turn round and abuse me in language that would disgrace a fish market.

For the Register.

ODE FOR THE CLOSING YEAR.

Lord of the rushing storm,
Stern Winter! now at length we feel thee near.
Thy fleecy mantle hides the heritage sere,
And thy terrific form,
Viewless to outward sight, by Fancy's eye
Is seen o'er desolate fields careering gloomily.

Yet slowly, gently has thy hand been laid
Upon the earth which waited for thee long,
The forest birds, of thee afraid,
Had hushed their autumn song;
But yet the tempest slept; the skies were fair,
The timid tribe did almost dare
Again with melody to fill the air;
While budding branches on yon aged tree.
Told that its summer life was yet unchilled by thee.

Fancy might deem thy stay a token given
Of favor from high heaven,
That on a righteous race in love looked down,
And bade thee for a time withold thy frown.
But ah, the nation's conscience starts,
Witness is borne by a thousand hearts;
Not unto us, O Lord, such grace is due.
Well do we know we bear the stain of blood
From that polluting flood
Which o'er thy fields hath flowed and still doth flow,
Lovely but hapless land, unpitied Mexico!

O rather must we fear,
If aught the prescient conscience may reveal,
In this portentous calm doth God conceal
His gathering wrath, which nearer and more near
To this our guilty land in silence bearing
Its stores of doom, at length with sudden thunder
Shall rend the veil asunder,
And with unsparing justice strike the unsparing.

Woe for the city of the Aztecs! woe!
The hour has come for Guatimozin's wronga.
On thy broad bosom, lake of Mexico,
Brooded in vengeance 'mid the fight
The slain of other ages,—countless throngs
Who fell beneath stern Cortes' sword,
What time Iberia poured
Her warriors forth, resistless in their might.
My country! did the Almighty nerve thy blow
To recompense that ancient crime?
Then tremble thou, and raise thy prostrate foe!
Dim in the mists of coming time
Are unknown figures waving vengeful brands;
And fixed the sentence stands,
So will He deal by thee, as thou by Mexico.

But a happier memory calls.
Turn we from the blackened walls
Of Spanish palace, and of Aztec tower,
Blasted by the cannon's power,
From streets of Vera Cruz with ruins piled,
The [illegible]
From Puebla's fierce-contested domes
And from that march of pride and dread
When through, Tenochtitlan! thy thronging square
His warriors Scott in triumph led,
And bade his banner float defiance there.

Turn we from these; far, far away,
A soul-entrancing lay,
A lay of gratitude,
From Erin's heart of hearts upspringing,
With Erin's harp symphonious ringing,
Hails famine's curse subdued.
Honor, O Forbes! to thee;
For thou hast won a brighter victory
Than any of the blood-besprinkled field.
O may all-pitying Heaven the offering bless,
And to our sinful land its pardon yield,
As found in this, not wholly merciless.

In fair Italia's shades,
Where olives wave around the mouldering shrine
In former days divine,
What new-sprung hope pervades
The peasant at his toil,
The noble in his tower,
The student, at the midnight hour,
Watching the wasting oil?
Joy, joy! there is hope for the land!
A reformer hath risen in might;
Before God and man hath he taken his stand,
And his place is earth's loftiest height.
On the throne to which Adrian and Hildebrand old
In the pride of their power bade emperors kneel,
Sits a true, faithful shepherd, the joy of the fold,
Whose heart for each ill of his people can feel.
Hail to thee! Hail to thee! Protestant voices
Catch the glad gratulation, and waft it along.
Hail, fearless and true! while Italia rejoices,
Columbia, applauding, unites in the song.

What though the shades of error
Have not yet wholly left that noble mind,
Shall this inspire our terror,
Or make us to a Pontiff's virtues blind?
But ye, O chosen ones and few,
Who hold the simple truths, by Jesus given,
Go ye in calmness on, while favoring heaven
Marks out the path of usefulness for you.
Against the warrior's blood-stained spear
Upraise the Cross; and be your protest poured,
In the great name of your ascended Lord,
Against each evil of this earthly sphere.
Fear not, nor shrink. A task is yours,
Which must be done, ere sinks the day.
Guard then and spread the hallowed truth,
With manhood's strength and with the fire of youth,
And on God's altar lay
The tribute of that love, whose work endures,
When this substantial earth shall pass away.

S. G. B.

* "Villa Hermosa," more commonly called Tobasco.

For the Register.

THE REPORT OF THE MIDDLESEX SUNDAY SCHOOL SOCIETY.

[The following communication anticipates much that we ourselves were about to say of this Report. We would only add, that the practice of our brethren of the Middlesex and Worcester Associations, (who so far as we know are the only ones that publish annually a S. S. Report,) is wise and salutary, and worthy to be followed. The schools are made acquainted with each other, and the interest of parents is quickened.]

This is an excellent report drawn up by the Rev. Jason Whitman, the Secretary of the Society, and presented at the Sixth Annual Meeting, held at Cambridgeport, Oct, 13, 1847. It is preceded by a table embracing the statistics of 18 schools in 16 different towns. The number of pupils, so far as returned, is 1331, and 240 teachers. Besides these are some Bible classes, the numbers of which are not fully given. The report is composed of four sections. First, "Remarks upon the Statistics," pointing out the condition of the Schools, the result of which is highly favorable. Second, "General management of the Schools," full of interesting matter for reflection, especially for Sunday School Teachers. Third, on "Parental co-operation," showing, as we think, that this co-operation is now the great want of all our schools. Fourthly, "General Remarks," in which the whole subject of parental duties in connection with the Sunday School is treated with earnestness and ability. We might not fully concur in all these general remarks, but the subject is one of such transcendent importance that it cannot be pressed home in any form upon the attention of parents without the greatest advantage to all the parties concerned. The thought which is the key-note to the whole, is contained in these words:—"The impression should be made deep and lasting upon parents' hearts, that they have no right to trust the spiritual culture of their children to others; to them has God assigned this duty, and of them God will require the account of their stewardship in this respect." From this text as it were the importance to the child of a religious home and of parental religious culture, by precept and example, is strongly enforced by a variety of argument and illustration. We could wish that the report were in the hands of every parent.

This report has already been productive of some good; for as we learn, incidentally, one of the Pastors of this association (Rev. Mr. Dorr of East Lexington,) on his return home from this meeting, took an early opportunity to bring the whole subject before his people. In an occasional discourse he presented, drawn from the reports of the Superintendents and teachers which he had procured, an account of all the proceedings of the Sunday School through the season, its conditions and wants, and the duties which in this connexion was especially devolved upon parents. His language at the close of the discourse was something to this effect.—"After all, however, I should be unfaithful to my own convictions, and to the teachers themselves much as they have labored, were I not to add before I close, that what has been done *must be considered only as an aid to you*, the parents and guardians of the young, in your solemn work. Not on us, but on you devolves the responsibility, and we trust that you will be able to feel more than ever the importance of the religious nurture of your children, whom we all so tenderly love. Accept the humble assistance we have offered you, and may God give you grace to do much more and better than *we have*."

Here is a good thought. This is an example which all would do well to follow. Let the connexion between the Sunday School and the parents be brought at least once a year by every Pastor distinctly before his people. Let the relative position of the parties be distinctly understood,—so that, on the one hand, parents may not be led by the idea of the Sunday School to neglect their own duties and responsibilities as to the religious nurture of their children,—and so that, on the other hand, teachers and children may not forget their own accountability to parents for their doings and progress in the Sunday School.

P.

For the Register.

THE MOMENTS.

The clock in the entry by its ticking would mark and give distinctness to the passage of time, though our machinery, we make the noiseless moments creak, as it were, in their flight. But they will not be delayed. These little fugitives can be caught by no slave hunters of ours. They are willing to serve out their time with us and do us good, provided only that we do our duty by them. We must give, if we would receive. Since writing the above, we have been struck by the following passage in the sermons of a very brilliant writer, Rev. James Martineau. "The gliding heavens are less awful at midnight than the ticking of a clock. Their noiseless movement, undivided, serene, and everlasting, is as the flow of divine duration, that cannot affect the peace of the eternal God. But these sharp strokes, with their inexorably steady intersections, so agree with our successive thoughts that they seem like the punctual stops counting off our very souls into the past; the flitting messengers that dip for a moment on our hearts, then bear the pure or sinful thing irrevocably away;—light with mystic hopes as they arrive, charged with sad realities as they depart. So passes, and we cannot stay it, our only portion of opportunity; the fragments of that blessed chance which has been travelling to us from all eternity, are dropping quickly off. Let us start up and live; here come the moments that cannot be had again: some few may yet be filled with imperishable good."

***

For the Register.

OUR TRIALS BY THE WAY.

We feel our imperfections and our sins. But how shall we escape from them. We feel the need of something better than we now are. How shall we attain to it? As we look at ourselves day by day, we must often become disheartened. We are sensible of no decided improvement. There are the same failings, the same temptations, the same faults of temper, the same impatience with ourselves and others, and we have prayed *to be forgiven this once* till we are ashamed to ask it again. It seems like an abuse of infinite mercy. Yet, if we are really sincere in our efforts and desires for improvement, we ought not to be discouraged. This slow progress and these constant disappointments may be needful for our spiritual health. The little chafing trials, which so disturb our equanimity, may be necessary in order to prevent our becoming self sufficient. For we may be dangerously elated by the thought even of our Christian graces, and no enemy to our religious well-being is so insidious and so dangerous as pride. While, therefore, a sense of our failings should make us more watchful and prayerful, it ought not utterly to cast us down. Still less should it make us impatient with ourselves; for thus we should only be allowing one class of sins to open the way for others of entirely a different kind, which must effectually weaken our whole character.

***

For the Register.

CHRISTMAS IN PROVIDENCE.

The Advent of our Savior was commemorated in Providence, in Rev. Mr. Osgood's Church on "Christmas Eve," on which occasion Mr. O. preached a discourse affluent in thoughts of peace, education and Christian humanity. On Saturday morning the same event was commemorated in the Free Church, under the pastoral care of Rev. E. M. Stone, in a highly appropriate manner. The church was beautifully decorated with evergreens and pertinent mottos. Mr. S. preached a sermon, explaining the purposes of the service, and exhibiting the blessings con-

ferred on the world by the mission of Jesus. The service was opened by the administration of Baptism, and closed with the Lord's Supper, rendering it an occasion of unusual impressiveness and interest. N.

NEW PUBLICATIONS.

CHELSEA DIRECTORY. With an Almanac for 1847–8. Published by Benj. Rivers.

This is a neat affair. Besides the Directory and Almanac, it contains a historical sketch of the town, statistics of the schools, list of the principal tax-payers, engravings and brief notices of the Churches, &c. &c.

THE BOSTON ALMANAC, for the year 1848. By S. N. Dickinson. A copy received from the Publishers, B. B. Mussey & Co. Also—a copy received from Redding & Co.

This is the *thirteenth* year of the issue of this valuable manual. The "new thing" which distinguishes this number from the preceding is, that it contains a copy of the "Inscriptions at Mount Auburn," and is thus a directory both of the city of the living, and "the city of the dead."

CHAMBERS' MISCELLANY. No. 9. From Gould, Kendall and Lincoln.

Among the articles is an admirable Irish Temperance Tale.—"It's only a Drop"—from Mrs. S. C. Hall.

MIDSUMMER EVE. A Fairy Tale of Love. By Mrs S. C. Hall. From J. H. Francis.

This story is marked by the characteristics of Mrs. Hall's genius. It is graceful, sprightly, full of sentiment and pathos.

LITTELL'S LIVING AGE. Nos. 189, 190.

HOW TO SPOIL A GOOD CITIZEN; and other Stories. By the Author of Willie Rogers, &c., &c. Boston: Crosby & Nichols, & S. G. Simpkins.

The first story appeared, in numbers, in the Monthly Religious Magazine, from which it was reprinted in the Register. It is of such value, that its previous perusal will not have diminished the interest that one feels in it, but it will be the more sought for, in its present form—with its beautiful large type and clear page. It will be a very useful New Year's Gift.

THE DAGUERROTYPE. Vol I. No. 10. From T. Wiley, Jr.

In the table of Contents are the following articles: Russia and the Russians, Province of Baudelkund, Paddiana, The Comic Alpentoch, Collectanea, &c.

Endeavors after the Christian Life. Discourses by James Martineau. Boston and Cambridge. James Munroe and Co., 1843—pp., 292, 12mo. From the Publishers.

It will illustrate the genius of the author, and describe his book, by simply giving the Titles of his Discourses. They are in part as follows:—"Where is thy God! The Sorrow with Downward Look. The Shadow of Death. Great Hopes for Great Souls. Lo! God is here. Christian Self-Consciousness. The Unclouded Heart. Help thou mine Unbelief. Having, Doing, and Being. The Free Man of Christ. The Realm of Order. The Christian Doctrine of Merit. The Child's Thought. The Christian Time View. The Sphere of Silence." How is originality and spirituality and truth and high thought; and of these the discourses are full. We recommend the book especially to ministers, not to copy or imitate, but as *pabulum* for the mind which they will do well to ruminate upon and "inwardly digest." To every Christian of high intellectual culture it will be a most welcome messenger of truth.

The Sacred Tableaux; or, Remarkable Incidents in the Old and New Testaments. Illustrated by Steel Engravings, from the Ancient Masters. The Descriptions by Distinguished American Writers. By Thomas Wyatt, A. M. Boston, John M. Whittemore.

A copy of this very splendid Annual has been laid on our table by the Publisher. A list of some of the subjects, will show the character of the book, viz.—"Adam giving names to the Creation; Rebekah drawing Water for Abraham's Camels; Fulfilment of Jepthah's Rash Vow; The Nativity; Joseph and Mary's Flight into Egypt; Christ's Agony in the Garden; Christ Crucified; Christ's Ascension." These subjects, to the number of forty, are exhibited in beautiful medallion plates, looking like bass-relief figures; and essays are written on them by distinguished writers, among whom are Rev. Drs. Frothingham, Waterbury, Bethune, Flint, Cheever, Sharp, Vinton; also Rev. Messrs. Lunt, Bartol, Richards, Ellis, Kirk, C. Robbins, E. Peabody, &c. &c. An Annual more attractive has not made its appearance.

Peace with Mexico. By Albert Gallatin. Pamphlet, pp. 34. From Redding & Co.

Mr. Gallatin discusses the following topics: The law of nations; Indemnities to citizens of the United States; Annexation of Texas; Negotiations and War; The claim of Texas to the Rio del Norte, as its boundary, examined; The mission of the United States; Terms of Peace. If age; if a large and varied experience, and the occupancy of positions favorable to observation; if good sense united with candor, charity with justice, deliberation with quickness of discernment; if genuine patriotism springing out of Christian principle, and a life of devotion to the good of man and especially of his countrymen;—if all these are sufficient to entitle their possessor to a hearing, we trust that Mr. Gallatin will receive it even from those who know beforehand that his aim will be to counsel them to turn from purposes which they are maintaining.

The Treatment and Cure of Cretins and Idiots. By Buckminster Brown, M. D. Pamphlet, pp. 19. Ticknor & Co.

This pamphlet is valuable for the very interesting account it contains of the author's visit to the hospital for the cure and education of Cretins and Idiots in Berne, Switzerland, during the year 1846. From his Preface we learn, that in 171 towns in Mass., there are ascertained to be 543 idiots; (204 males, 339 females.) If the proportion be the same in other towns from which no report has as yet been received, the aggregate of idiots in the State will be more than 1000. Humanity asks the question, Can any thing be done for these unfortunates, as well as for the insane!

St Stephen's Chapel Report of the Mission to the Poor. Pamphlet, pp. 19.

This is Rev. Mr. Wells' Report of his fourth year of service as "Missionary to the Poor."

He pleads for his poor with an earnest heart, and talks to the rich with a freedom that one has a right to use, who has seen so much human suffering, and shed so many tears over woes he had not the means to alleviate. His tract is valuable for its appeals, for its statistics, and for the exhibition of his methods of doing good. God speed him, and every Minister at Large, in their embassy to the poor, and in their appeals in behalf of the poor to the rich.

Howitt's Journal, and People's Journal, for December. From Crosby & Nichols.

We suppose that where one of these periodicals is taken, both are taken. If not, it must be rather difficult at times to choose. Guided by the engravings, besides excellent reading matter, this month, we should instantly take Howitt's; for they are admirable in subject and execution. It is worth a pilgrimage to Crosby & Nichols' to look at Rembrant taking his Mother's portrait; at the Young Wife listening for her Husband's coming footstep, with the babe by her side; and last not least, at CLARKSON, whose benevolent face expresses much of what the apostle means when in 1 Cor. xi. 7, he calls man "the image and glory of God." When we turn from Howitt to the "People's Journal," there are the articles from Harriet Martineau, and many others which would sway us in that direction—so that we should assuredly take them both.

The Christian Examiner and Religious Miscellany. Jan. 1848. From Crosby & Nichols.

This valuable periodical takes the lead of all others of a similar nature, and passes into another year with unabated vigor. This recent Number seems to us to exhibit even more than the usual variety of talent. If some of the subjects are trite, they are none the less important; and the freshness of interest imparted to them shows the inherent value of the truths, and is the best proof of the talent employed in exhibiting them. The initials attached to the several articles, are of the following gentlemen:—R. Wheaton, Esq.; Rev. J. Whitman; W. Willis, Esq. (!); Rev. Mr. Motte; Rev. Dr. Parkman; Hon. Chas. Hudson; Rev. Mr. Morrison, and Rev. Dr. Gannett.

REV. F. W. HOLLAND.

The Rochester Evening Gazette contains the following, and we copy it to "prepare the way" for our brother Holland.

"Last Sunday morning the Rev. Mr. HOLLAND announced to his congregation that he had accepted the call that had been made him in Boston and should leave this city by the first of January. Not only his people but the public generally, have heard of this announcement with regret. His departure will be a loss to Rochester not easily made good. Few persons of any calling possess Mr. HOLLAND'S energy and fine sense in combination with so strong a desire to employ his faculties for the welfare of his race. The gifts of fortune, education and uncommon abilities have been used by him with the care and diligence of the faithful steward of the bounty of his Heavenly Father.

To relieve the wants of the sick and the necessitous, to elevate the condition of the humbler classes, to promote the educational and benevolent enterprises and institutions of Rochester, have been the aims of his action during his residence in our city, and he has had the satisfaction of knowing in the beautiful language of Pierpont, that

> The seeds
> Which he has scattered here in virtuous deeds,
> Have sprung up, and have given
> Already, fruits of which to taste in Heaven.

With that noble Apostle, St. James, Mr. HOLLAND holds that faith is made manifest by works, and *his works* have made clear the excellence and purity of that faith which wins for fallen man the beautiful crown of rejoicing. It is with regret that he leaves us, but he conceives that duty should govern inclination. The post to which he is called is one of [illegible] labor. Our kindest wishes go with him.

For the Register.

OBITUARIES.

JANE BARTLETT.

Died in Brooklyn, L. I., Nov. 22, Jane, daughter of Enoch Bartlett, Esq., of Roxbury, aged 26.

The recent death of this young lady will not cause a void among the many; her presence will not be missed from the sanctuary, from the social or the festive circle. For many years these privileges which so endear us to life, have been known to her only as "things that were," as pleasing memories of the past.

In the brightness of youth, just entering with fond hopes upon the future, surrounded with every outward circumstance which could tend to happiness, disease came, and like a shadow rested on her pathway. The passage of time brought no relief; the opening and the closing year returned alike upon the sufferer.

And yet, she murmured no complaint, but in the resources of a cultivated mind and a ready sympathy in the pleasures and sorrows of others, sought forgetfulness of self and her many privations.

When, as it seemed, she most required maternal care and affection, that tender parent was removed, patiently her tried spirit in quiet trust resigned itself to the separation.

Those privileged few, whose pleasure it has been to be often with her; who in the chamber of sickness have shared her companionship, will ever recall with thoughts of their friend, the uniform cheerfulness, the happy smile with which it was her wont to greet them, and with this gladdening influence seem to deprive e'en suffering of its power.

In early autumn, with renewed hope and bright anticipations that health might yet return, she bade farewell, as for a season, to the fond endearments of home. A few weeks only had passed, and that home was clothed in sadness, and hearts of fond affection were bending in silent grief over the remains of the loved and cherished one, so long the object of their tender sympathy and care. In a stranger city, far from the scenes she loved, had her spirit passed from earth away.

We mourn for ourselves that thou hast left us—that we shall meet thee here no more—but we would not recall thee from thy rest, in suffering to linger.

> "The blessed dead, 'tis sweet to think
> This 'leaf of healing' given,
> One less may love us here below,
> One more to watch in Heaven."

COM.

JOHN HUNT.

Died in Salem, in November last, Deacon John Hunt.

He was an officer in the East Church, Salem, about 40 years, and a better or more faithful one never lived. He was habitually cheerful; his countenance showed the sunshine of a heart at peace with God and man. In his daily avocations, he was exceedingly industrious and active. His very temperate habits procured for him most excellent health; he lived to three score years and ten with uninterrupted health, until his last sickness of three months, during which he exhibited the same patient character he bore through life. He is mourned by relatives and friends as one whose loss cannot be made up to them. But he being dead yet speaketh, in the excellent character which he has left us to imitate, "walking in the commandments and ordinances of the Lord blameless." B.

☞ NOTICE.—To the subscribers for the Christian Register, who are as a whole remarkably prompt-paying and really, the proprietor has but rarely occasion to address himself in regard to payments. The request which he would now make is chiefly to those whose payments have been some time delayed. We earnestly request such to send at once, each his comparatively *little* sum, which, in the aggregate, will enable us to meet *large* demands that have been necessarily deferred from the want of many small debts to the office. As a large portion of our subscribers prefer to pay in advance, they will permit us to say that an early remittance of their subscriptions this year, will be particularly acceptable.

☞ Rev. John Weiss was installed pastor of the Unitarian Church in New Bedford, on Wednesday last. The services were the following. Introductory Prayer, by Rev. Mr. Brown, of New Bedford; reading of the Scriptures, by Rev. Mr. Dawes, of Fairhaven; Installation Prayer, by Rev. Dr. Putnam, of Roxbury; Sermon by Rev. E. Peabody, of Boston; Address to the Society, by Rev. J. H. Morison of Milton; Benediction by the Pastor.

A sermon was preached in the evening by Rev. Dr. Putnam [illegible]

☞ The Ladies of the "First Parish" in Haverhill, will hold a Fair on Monday evening next, to help rebuild the Church which they lost by fire.

We ask (on our own responsibility) for substantial remembrance of them from Christians abroad.

GENERAL INTELLIGENCE.

CONGRESS.

SENATE. But little business of importance has as yet been transacted in Congress.

In the Senate there was an adjournment over Christmas.

Death of Senator Fairfield. We have great regret in being called to record the sudden death of Senator Fairfield, of Maine. He died on Friday evening, 24th ult. in consequence of a surgical operation, for relief of dropsy in the knee.

In the Senate on Monday 27th, after the announcement of Mr. Fairfield's death, and a eulogy upon his character and public services, by Mr. Niles of Connecticut, the arrangements usual on such occasions were made, and the Senate adjourned to attend the funeral on Tuesday.

FOREIGN.

ENGLAND. By the Hibernia, which arrived at this port on Saturday last, we have received English papers to Dec. 4th. The commercial intelligence is of a favorable character.

Parliament had assembled. The Queen's speech on the opening of the session was presented by commissioners, on the 23d Nov.

IRELAND. The state of things in Ireland are still desperate.

In the reply to the Queen's speech in Parliament, measures of severity seem to have been recommended against the Irish, for their spirit of insubordination and violence. To this Mr. Grattan objected, saying, "there were other and better means of probing the wounds of Ireland, than by the soldier's bayonet."

FRANCE. The Prince of Joinville has resigned the command of the Mediterranean fleet.

Two French ships had been lost on the coast of Corea, in the China seas. These vessels, as is universally agreed, were taken into those dangerous seas, to protect the Corean Catholics, who are victims of a persecution. The Paris Constitutionel makes the loss of these ships an occasion for reprobating "the interference of the French government with the religious creeds of other nations!"

The eldest daughter of the late Due de Praslin is to be married to the Due de Guicho.

ITALY. In Tuscany considerable exitement prevails in regard to Austrian interference.

French disturbances have taken place at Leghorn, the people shouting, "Down with the partizans of Austria! Down with the Jesuits!"

SWITZERLAND. The news from Switzerland is of an exceedingly interesting and important character. The long expected civil war had actually begun, and much blood had been spilt in the contest. It appears to be a war of religious sects. The Federal, or Liberal party seem to have been successful. Their apparent object has been to break the power of the Jesuits, and to expel them.

The town of Friburgh capitulated to the Federal army of 24 000 under Gen. Durfour, on Nov. 14th, without fighting. The Jesuits escaped to Neufchatel.

On the 24th Nov. the army, consisting of 60 00 men, and 150 cannon took possession of Lucerne, by which operation, the power of the opposing party seemed to be completely broken.

The following extracts from the decree of the Provisional government, after the capitulation of Friburg, show pretty clearly the state of the controversy, and the purpose of the Liberals, in the measures they adopted. After stating, that they were obliged by circumstances to adopt the most urgent measures, to arrest the course of the evils which overwhelm the country, and prevent their recurrence, he proceeds to say:—

Whereas the accession of the canton of Friburg to the anti-national league called the Sonderbund was principally the work of the Jesuits and their associates:

In virtue of the decree of the Federal Diet dated 3d September, 1847, which declared the Society of Jesus to be incompatible with order and tranquility in Switzerland, and invited the canton of Friburg to expel them from its territory:

Wishing to secure to the civil authorities the liberty of action necessary for the lasting pacification of the canton, and being invested with the extensive powers conferred on them by the resolution of the popular assembly held on the 15th November last; We have decreed:—

1. The Jesuits, corporations, congregations, teachers, and professors affiliated to that order, are banished forever from the Friburg territory.

2. This measure applies to the Jesuits, the Lignorians, &c. &c.

3. Congregations and corporations of that description shall not in future be permitted to settle in the canton under any denomination or pretext whatsoever, to purchase property in it, or to direct public or private establishments for the education of youth.

4. The individuals belonging to those orders and congregations shall quit the canton within the space of thrice 24 hours from the publication of the present decree.

Similar measures were taken and resolutions passed by the Provisional government at Lucerne.

During the gathering storm in Switzerland the five powers, England, France, Austria, Prussia and Russia, were endeavoring to agree on some plan of friendly interference and pacification. The ambassadors of these Courts were expected to meet at Neufchatel. But as the contest is over, by a submission of one of the parties, it is quite uncertain whether the conquering party will listen to any propositions of mediation, by these ambassadors.

SINGULAR FRAUD.—The Nottingham Journal states that a singular fraud has been successfully attempted by some laceworkers, who have given to cotton the appearance of silk. Silk thread is dissolved by a chemical process, and, after the cotton thread has been drawn through the solution thus obtained, it has the gloss and appearance of silk thread, from which the eye cannot distinguish it.

☞ The Subscriber desires to acknowledge the receipt from members of the Rev Mr Waterston's Society of Forty Dollars, it being a private fund for the benefit of a Student in the Meadville Theological School.
jan1 F. HUIDEKOPER.

☞ SUNDAY EVENING. The Delegates of the various Branches of the Fraternity of Churches, are reminded of the Quarterly Meeting, which will take place at the Chapel in Bedford Street, on Sunday Evening, January 2d, at 7 o'clock.
jan1 R. C. WATERSTON, Sec'ry.

☞ CARD. In behalf of the Theological School in this place, I would express our thanks to the "Ladies Benevolent Society," connected with the Religious Society under the care of Rev Richard Pike of Dorchester, for their generous donation of *One Hundred Dollars* to aid in the education of young men, who intend to make the "*West*" their field of labor.
RUFUS P. STEBBINS.
Meadville, Dec. 13th, 1847. jan1

☞ The Rev Dr Pierce of Brookline, will preach at the Church in Hollis Street, on Sunday, January 2d. jan1

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, when the weather is not stormy, for public worship, to be conducted by clergymen in the city and vicinity.

☞ Rev Eph. Peabody, will officiate *tomorrow* Evening, Jan. 2d.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. jan1

MARRIAGES.

In this city, at the Bulfinch Street Church, Mr Alden H. Darling to Miss Lucy R. Bosney.

On Thursday evening, Dec. 23d, by Rev Mr Waterston, John P. Healey, Esq., to Miss Mary S. Barker, daughter of J. Barker, Esq.

In East Boston, 24th ult, by Rev L. G. Livermore, Mr Edward Glover to Lydia P. Power, both of Boston.

In Providence, R. I., on Thursday evening, 16th inst, by Rev Mr Osgood, George H. Rhodes and Mary Eleanor, youngest daughter of Thomas E. Grinnell, Esq., all of this city.

DEATHS.

In this city, Hon. Samuel Hubbard, LL.D., one of the Judges of the Supreme Judicial Court, in the 63d year of his age.

On the 13th ult, Eleanor W., wife of James Weld, 54.

25th ult, Andrew Bigelow, infant son of Mr Thomas J., and Mrs Eliza Ann Brigham, 8 mos.

At Point Shirley, Dec. 26th, Mrs Mary, widow of the late Mr Andrew Tewksbury, 81.

In Salem, 26th ult, J. Forrester Andrew, Esq.

In Tewksbury, Dec. 18th, after an illness of nine weeks, Dr Henry Kittredge, 61.

In Raynham, 20th inst, Mr John Gilmore, in his 90th year.

At New Haven, Conn., on the 18th inst, Hon Timothy Pitkin, 82. He was a distinguished member of Congress from Connecticut, from 1805 to 1819.

In Washington, D. C., 24th ult, Hon John Fairfield, Senator from Maine.

IMPORTANT LETTER FROM NORTH CAROLINA. Fayetteville, N. C., March 2, 1847. Dr Seth W. Fowle—Dear Sir: For two years past I have been more or less troubled wit a cough. During the past year, I was taken with a severe pain in the left side, accompanied by a very bad cough, and a raising of blood; probably a quart or more. In addition to this, I sweat profusely at night, which induced me to apply to a physician, but received no permanent benefit. I then procured a bottle of Wistar's Balsam of Wild Cherry which seemed to have the desired effect. I continued to use it, and my appetite, which had been very poor, returned, and with it my strength was restored. After taking four bottles I was completely cured and enjoyed good health since.
DAVID R. BELL.

The editor of the North Carolinian, albeit strongly composed to puffing "quack medicines," but believing that Wistar's Balsam of Wild Cherry ought not to be classed with that sort, cheerfully testifies to his knowledge of the truth of Mr Bell's [illegible]

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. jan1

Dr. Hitchcock, Dentist,

No. 127 COURT STREET.

THE reputation of Dr Hitchcock is too well established to require from a private individual any special notice of his success in the operations of Dentistry. But one, who has had personal experience of his ability, as a Dentist, takes pleasure in bearing testimony to his kindness and prompt attention as well as his superior skill; and feels assured that he deserves the extensive patronage already received by him from the public. *Clergymen* with limited means of support, who are in need of the aid of a Dentist, will find it for their advantage to apply to Dr Hitchcock. The bill of expense will be moderate in proportion to the benefit received. jan1 1tis

NEW BOOK. How to spoil a Good Citizen: and other stories by Miss Abbot, Author of "Willie Rogers," &c., &c. This day published by
jan1 S. G. SIMPKINS, 94 Washington st.

LITTELL'S LIVING AGE, No. 190. Price 12½ cents.

1. Hans Christian Andersen.
2. The Times of George II.
3. An Englishman on American Literature.
4. The Mormon Colony.
5. Chancellor Kent.
6. The Privateers.
7. The Little Dancing Master.
8. Rival Reprints of Foreign Medical Journals.
9. Mr Calhoun's War.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. 1tis jan1

A NEW HISTORY OF THE UNITED STATES.

CADY & BURGESS will publish, early in January—

A NEW HISTORY OF THE UNITED STATES,
BY EGBERT GUERNSEY, A. M.

In preparing this work, no expense or pains have been spared to make it worthy the patronage of all. Colored Maps of the *French, English, Dutch, Swedish* and *Spanish* possessions or claims in the United States in 1625; also, Maps of Cities, &c., &c., are interspersed throughout the work.

Appropriate Questions and Notes on the Margin, with an Historical Chart, arranged on the best Chronology.

Two *Introductory Chapters* are introduced, containing an account of *American Antiquities*, and a *History of the Indian Tribes*. The History is divided into three Parts or Epochs.

The *first* extending from the Discovery of America by Columbus, to the Declaration of Independence.

The *second*, from the Declaration of Independence to the Formation of the Federal Constitution.

The *third*, from the Formation of the Constitution to the present time.

In Colonial History, no important point has been passed over; while a larger space has been devoted to the Revolutionary War, than is usual in School Histories.

The Biography of each President of the United States is given, in connection with his Administration.

Throughout the entire work, the mind of the pupil is *particularly directed to an overruling Providence*, whose protecting care has been so often manifested in our national existence.

The work will be printed on large open type, well bound, and contain 450 pages 12mo.

Teachers, Committees, and others interested in education, are respectfully requested to examine the work, which may be found early in January in the hands of Booksellers generally, and be obtained on application to the publishers,

CADY & BURGESS, 60 John st.
New-York, Jan. 1, 1848. 2wis

LETTER TO THE PEOPLE OF THE UNITED STATES. This day published "A Letter to the People of the United States," touching the matter of Slavery, by Rev Theodore Parker, 1 vol 12mo, pp 120, cloth, 37cts—paper 25 cts.

NEW BOOKS.

Progress of the Christian Life: being a sequel to the "Formation of the Christian Character," by Henry Ware, Jr., DD., price 31 cts—cloth.

The Silent Pastor, or Consolations for the Sick.—"The greatest of all afflictions is an affliction lost."—Edited by Rev J. F. W. Ware, 18mo. pp 192—price 37 cts.

Naomi: or Boston, by Miss Eliza Buckminster Lee, 1 vol 12mo.

Endeavors after the Christian Life—by James Martineau, new volume—12mo.

Evangeline—a Tale of Acadia—by Prof Longfellow, 75 cts, &c., &c.

For sale by JAMES MUNROE & Co., 134 Washington, opposite School st. jan1

SHALL I GIVE MY PASTOR A NEW YEAR'S PRESENT?

YES, by all means. You do not know how much good it will do him. You cannot know unless you have yourself been a pastor, and have had the experiment tried upon you. The writer has been one, and has been made very happy in this way. He is no longer one, and he must not be suspected of trying to be made so by putting the idea into the heads of his parishioners, through the newspapers. But I assure you who are the respectable parishioners of some very worthy pastor, that there is nothing more delightful in its way, than to be called out of the study, while writing the New-Year's sermon, (which will be this year the very day when the year begins, in all the hurry and bustle of Saturday) and after being a little disturbed by the interruption, to have the excitement all give way for the blandest emotion possible, at being told that Mr So-and-So has sent you some very pleasant token that he has been thinking of his minister that morning, and wishes to tell him in a very delicate way that he cares as much for him this year as he has always done. Or perhaps it may be the work of some benevolent lady, who has been going from house to house, not merely to gether and retail gossip, but to gather the "wherewith" to make her pastor smile, and in the re-assurance that the ladies of his parish like their minister. You cannot imagine how briskly a man will run up stairs after such an interruption—and what an agreeable and salutary excitement it imparts to his nervous system, to receive such substantial intimations of the considerate regard and kindly feelings of his parishioners.

BUT WHAT SHALL I GIVE HIM? Give him a book by all means. For he will be forced to buy meat and flour and clothing, but will not feel that he *must* or *can* buy food or clothing for his mind—though these last are just as necessary for his comfort and for yours too.

But what book shall I give him? The best book is the Bible. But it would be a kind of an insult to give your minister a Bible, because it might seem to imply that he did not read that book as much as he might.

The next book is a good Dictionary of his own language. For it is a kind of encyclopedia of things as well as words—and the thoughts, the [illegible] and the style of your minister will depend very much on the use which he makes of the best dictionary that is to be had.

Your readers may not all know that Webster's original quarto is now published in a single volume, and is one of the most beautiful books ever published in this country. It is one of the cheapest too, being sold for six dollars. Many is the minister that has not yet got a copy, and who has groaned for years because he has not been able to buy.

Remember that a minister is obliged to be the *dictionary* for all his people—that it is esteemed perfectly right to go to him with any word or any question, and to turn over his knowledge for an answer, just like the leaves of a lexicon or encyclopedia. Such a man ought certainly to have his dictionary to turn over, for knowledge does not come by *nature*, as Dogberry thought that reading and writing did. Just try the experiment of making your minister happy, so that if he ever has occasion to describe how it makes a minister feel he may be,—ONE WHO KNOWS.

☞ The Dictionary here referred to, is for sale by W. J. REYNOLDS & CO., No. 29 Cornhill.
jan1 1tis

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLV for January 1848. Edited by Rev Alvan Lamson, DD., and Rev Ezra S. Gannett, DD.

CONTENTS.

Art I. Coquerel's Experimental Christianity.
II. Doctrinal Instruction in Sunday Schools.
III. Unitarianism in Portland, Mr Carey's Letter on the Trinity.
IV. Treatment of Slavery at the North.
V. Life of Dr Belknap.
VI. Non-Resistance.
VII. Martineau's Discourses.
VIII. The Mexican War.
IX. Notices of Recent Publications.
X. Religious Intelligence.
XI. Obituary.

At the commencement of this New Year of the Examiner, the Publishers ask for it the continued and increased patronage of all Liberal Christians. Every exertion is made to render the work worthy of the place it occupies at the head of the literature of the Unitarian Denomination.

The Examiner is published once in two months in numbers of *one hundred and forty four* octavo pages each, but when occasion requires extra pages are given without charge.

*** This number contains *sixteen pages extra*.
jan1 CROSBY & NICHOLS, [illegible] Washington street, Boston.

CHILD'S FRIEND FOR JANUARY.

CONTENTS.

My Closet; or, the New Year's Gift.
Wonders of Geology.
Stanzas.
The Errand Boy.
Mariner's Hymn.
The Wishing-Cap, No. 3,—Concluded.
Who are the Rich?
To Hal.
Anecdote of General Putnam.
The Hermitage of Sainte Madeline.

This work is Edited by Mrs E. L. Follen, and Published 1st of each month at $1 50 per annum, by
L. C. BOWLES, 111 Washington st.
jan1 1is2o

MONTHLY RELIGIOUS MAGAZINE FOR January.

CONTENTS.

The Old and New Year.
What is your Life?
Ashley Wood.
The Childless Mother.
The Lord's Supper.
Public Causes of Gratitude—A Thanksgiving Sermon, by Rev C. A. Bartol.
Lines written in a Severe Storm.
Letter from a Deserter condemned to be hanged, to his Brother in New York.
The Phenomenon of Motion.
Editor's Collectanea. No. VIII.

INTELLIGENCE.

Installation at East Cambridge, Mass.
Dedication at Framingham, Mass.
Dedication of the Church on Indiana Street, Boston.
Our Religious Newspapers.
Massachusetts Quarterly.
New Style of Ordinations and Installations.
American Unitarian Association.
Lamentations.

This work is Edited by Rev F. D. Huntington—and Published 1st of each month at two dollars per annum, by
L. C. BOWLES, 111 Washington st.
jan1 1s2o

REMOVAL.

THE Subscribers have removed to the spacious Warehouse,
NO. 168 WASHINGTON-STREET,
nearly opposite their former stand, and will have constantly on hand a large stock of

COTTON GOODS,

Shirtings, Sheeting, Tickings, Cambrics, Silecies, Checks, Denims, Drillings, Jeans, Batting, Wadding, Wick Yarn, Lamp Wicks.

LINENS AND WOOLLENS,

comprising Shirtings, Sheetings, Lawns, Linen Cambries and Handkerchiefs, Diapers, Damask Table Covers, Crash Burlaps, Flannels, Cassimeres, Stuffs for Boys' Clothes, Wool Frocking, Wool Wadding.

HOSIERY, GLOVES, SHIRTS AND DRAWERS,

For Women, Men, Boys and Girls; of Silk, Cotton Linen, Merino, Worsted and Woollen.

KNITTING YARNS,

Woollen, Worsted, Merino, Cotton and Linen, all colors and qualities.

LINEN AND COTTON THREADS, &c.

Marshall & Co.'s Patent Linen Thread, Linen Thread on Spools; Taylor's, Geary's, Coats' & Finney's Spool Cotton, White and Colored; Skein Cotton; Shoe Cotton; Sewing and Sadlers' Silk and Twist, all colors; Marking and Embroidering Cotton; Linen Floss, &c., &c.

SUNDRIES AND SMALL WARES.

London Windsor Soap; London and American Pins; R. Hemming & Son's genuine Needles and Knitting Pins; Warren & Baylis do; Buttons, in great variety; Combs; Tapes and Bobbins of all kinds; Galloons, Taffeta; Satin and Velvet Ribbons; Black and Colored Silk Braids and Cords; Curtain Tassels, Cords and Fringes; Furniture, Bedrick, Carpet, Quality, Flannel and other Bindings, &c., &c., &c.

From our long experience in business, we flatter ourselves that we shall exhibit as good articles at as reasonable prices as any house in this city or the United States.

Our friends and the public are invited to examine our stock by WHOLESALE in the CHAMBERS, at RETAIL on the LOWER FLOOR.

SHOREY & CO.
Boston, Dec. 25, 1847. 1is2o

MY TEACHER'S NEW YEAR'S PRESENT, for 1848.

This day published by BENJAMIN H. GREENE, 124 Washington street, "My Teacher's New Year's Present," for 1848—by Rev F. T. Gray. dec25

JUVENILE BOOKS. A large assortment of Juvenile Books. For sale at low prices at SIMPKINS'S, Book and Stationery Store, 94 Washington street. dec25

"THE ORIGINAL STORE."

THE BOSTON CHINA TEA CO.

NO. 168 WASHINGTON STREET,
(Opposite the Marlboro' Hotel,)
BOSTON,

HAS been in operation for five years.—Originated for the sole purposes of buying and selling Teas and Coffees, *and nothing else*; it has met with unexampled success. Purchasing whole chests at once, and selling for cash only, at a small advance on the pound, they were enabled to make better selections, and sell cheaper than those not engaged exclusively in the trade. As a general rule there is

☞ TWENTY PER CENT SAVED ☜

in purchasing of us. We will sell

5 lbs good Black Tea, for	$1 25
5 lbs superior Black Tea, (Oolong flavor,)	1 50
do good Green Tea,	1 75
5 lbs good strong Young Hyson,	2 00
5 lbs delicious Green Tea,	2 25

Many Stores charge 75 cents per pound for *no better Tea*. All our Teas are packed in a style peculiarly our own, in half pound to ten pound packages, comprising over 50 different kinds, and labelled with our own label, duly copy-righted, to counterfeit which is *forgery*.

Achowe, a NATIVE CHINAMAN, who has had many years experience in Canton (his native place,) in this business, will be found at the Company's Warehouse, directing and superintending the packing, &c., and will be happy to have his friends call on him.

☞ OUR AIM IS ☜

TO SELL GOOD TEA CHEAP FOR CASH.

Any person, by enclosing the money in a letter, in presence of a postmaster, and sending by mail, will have the Teas carefully packed and forwarded, as directed.

Orders sent through express men answered with the same care as on a personal application, and with promptness.

An exclusive agent for the sale of our Teas, will be appointed in each town in New England, by application to the Co. in [illegible] postage paid.

☞ We employ no Travelling Agents. ☜

REDDING & CO., Proprietors.
nov20 1yos ptf

RICH BOOKS FOR THE HOLIDAYS. The Subscribers, have for sale a large and valuable assortment of books for the Holidays, comprising among others, the following, viz.

Parables of the Savior, splendidly illuminated; Willis Poetical Works, 17 engraving; Hallett's Poems, new edition, 7 splendid engravings; Byron new edition 8 steel engravings. Also—new and beautifully illustrated editions of the following Poets. Goldsmith, Thomson, Bryant, Longfellow, Campbell, Southey, Moore, Montgomery, Mrs Hemans, Childe Harold and others. Also—The Mirror of Life, 11 engravings; Scenes in the Lives of the Patriarch and Prophets, 7 illustrations; Mrs Jameson's Characteristics of Women beautifully illustrated; Fisher's Historical Illustrations of the Bible 2 vols quarto, 60 engraving; Gallery of Scripture engravings; Drawingroom Scrap Book; Heath's Gallery of engravings; Finden's Beauties of Moore; Heath's Portfolio of engravings; Scott and Scotland 31 steel engravings; Beauties of the Rhine 80 engravings; American Wild Flowers 29 engravings—colored; Gallery of 100 steel engravings, &c., &c.

Also—the English and American Annuals, viz:—The Keepsake; Book of Beauty containing the portraits of the Queens of England; The Iris 80 engravings; Opal; Friendship's Offering; Amaranth; Mayflower; Rose of Sharon; Ladies Garland, Christmas Blossoms, Keepsake and others.

Also—a rich assortment of Bibles and Prayer Books elegantly bound in Velvet and Morocco with Gold clasps.

Also—all the new and popular Books for Children—by Mrs Child, Mrs and Miss Tuthil, Mary Howitt &c., For sale by
CROSBY & NICHOLS,
dec18 is4t 111 Washington st.

SERMONS ON CHRISTIAN COMMUNION.—This work is not confined to the subject of the Lord's Supper but—"forms a series of practical discourses of the Persuasive kind, relating to Repentance, or the duty of commencing the Christian course—to Edification, or the encouragements to progressive Christian improvement—and to the Eucharistic service, as affording exercise for all the grateful and devout affections of the heart in every stage of its subjection to Christian discipline." [Preface. The following is a list of the writers.—Rev H. A. Miles, Rev Dr Parkman, Rev Sylvester Judd, Rev F. D. Huntington, Rev Charles T. Brooks, Rev N. Hall, Rev J. I. T. Coolidge, Rev G. W. Briggs, Rev A. A. Livermore, Rev S. Whitman, Rev A. W. Thompson, Rev H. W. Bellows, Rev [illegible] Walker, Rev Chandler Robbins, Rev G. E. Ellis, Rev Dr Putnam, Rev J. H. Morison, Rev Dr Young, Rev E. B. Hall, Rev S. G. Bulfinch, Rev Dr Dewey, Rev S. Osgood, Rev A. Hill, Rev Dr Furness, Rev Dr Frothingham, Rev E. Peabody, Rev S. K. Lothrop, Rev A. B. Muzzey.

Edited by T. R. Sullivan.

The price will be $1 00 a copy; but to Societies or Individuals, who may take twenty copies or more, a liberal discount will be allowed.
CROSBY & NICHOLS,
dec18 1stf Publishers, 111 Washington st.

EXAMINATION of the West Newton State Normal School, Tuesday, Dec. 21, 1847, at 8 o'clock, A. M.

The Classes will be examined in Orthography, Arithmetic, Grammar, and Algebra,
By E. L. SHAW.

In Enunciation, Reading, Phonography, Geography, Geometry, and Navigation, By E. N. LINCOLN.

In Astronomy, Physiology, Natural Philosophy, Scripture Reading, Orthoepy, and the Principles and Art of Teaching, By the PRINCIPAL.

COMPOSITIONS.—ADDRESSES.

Examination to close at 3 o'clock, P. M.
dec18 C. PEIRCE, Principal.

ANNUALS FOR 1848 AND OTHER ILLUSTRATED WORKS. The Gem of the Season, an elegant gift book, illustrated with twenty engravings; the contents original, valuable, and unexceptionable. The Opal, a Pure Gift for the Holidays, edited by Mrs S. J. Hale; entirely original in every department, embellished with beautiful mezzotint engravings, and a colored presentation plate. The Leaflets of Memory, an illustrated annual, edited by Reynell Coates, M. D., with 12 beautiful embellishments. Friend

POETRY.

For the Register.

COME BACK DEPARTED FRIENDS.

When evening breezes, sighing,
Mourn the departing day,
And dewy tears are lying
On roses indecay,
Backward my thoughts are hurried
To years big left behind,
And forms and faces buried
Are present to the mind;
And former friends are with me then,
To cheer the heart and soothe its pain.

When Autumn winds, defying,
Drive through the woods profound,
And leaves, no bright in dying,
Come rustling to the ground,
While threatening clouds are sweeping
Along the darkened west,
And a secret shudder, creeping,
Comes o'er the boiling breast,
Come back departed friends again,
To cheer my heart, and soothe its pain.

When dark Misfortune rages,
And spreads the clouds of sorrow,
Nor gleam of hope remains
To promise joy to-morrow;
When death removes my friends
And weighs my spirit down,
And the cold world extends
No greeting but a frown;
Come back, departed friends, again,
To cheer my heart, and soothe its pain.

And when the snows of age
Are whitening on my head,
And pain and sickness wage
Their warfare round my bed,
When friendship vainly strives
To bear my spirit up,
And scarcely faith survives
The long enduring cup,
Departed friends, be with me then,
To cheer my heart, and soothe its pain.

And when the shades of death
Shall close on all below,
And the last fleeting breath
No longer whisper woe,
The trembling soul, for aye,
Untended and alone,
Pursue its untried way
To regions all unknown,
Departed spirits, meet me then,
Bear up my soul, and banish pain.

Warren, Me., Dec. 1847. C. E.

MISCELLANEOUS.

NARAYUN BAWA,
THE FALSE MESSIAH OF THE MAHRATTAS.

[From the Dublin University Magazine]

About the end of the year 1829, there appeared in the Deckan an extraordinary child, who gave rise to one of the strangest, and, for the brief period of its duration, one of the most powerful movements of religious fanaticism ever witnessed; and whose career, had it not been suddenly cut short by a premature and violent death, might have led to the establishment of a new form of worship, and possibly to some serious political convulsion.

The proper name of this child was Narayun Powar; but he soon became distinguished by the title of Narayun Deva, the Holy Narayun; and ultimately, by that of Narayun Deo, the God Narayun.

He was the son of a peasant named Powar, and born in Pimpoordee, a village belonging to the Raja of Sattara, situated about sixteen miles north of Sattara, and east of Waee. Of his earlier infancy, nothing certain is known; but at the age of eight years, he had become famous in the neighborhood for the extraordinary faculty which he possessed, of catching and controlling venomous serpents. He went about the fields and rocks, the ditches and walls of loose stones, enticing or dragging these reptiles from their holes and lurking places, and handled them with the greatest fearlessness. He seemed vested with a prelidiction for, and a command over, these creatures, equally singular. He had them continually twined round his arms and neck; played with them as other children would with kittens; petted or chided, fondled or chastised them with equal impunity. They came at his summons, and departed at his bidding; several were constantly around him; he appeared, in fact, to live among them, and control them at his will.

How he had become invested with, or acquired so extraordinary a faculty, his parents could not or would not tell; and it is difficult now to determine.

But, whatever the nature of his power or his art, it was soon bruited abroad with considerable exaggeration; and his own family, in conjunction with some brahmins, began to turn it to account. They gave it out that Narayun whom they now began, for the first time, to dignify with the addition of Bawa, or "The Holy," was not an ordinary mortal, but the incarnation of some divinity, born into the world for the deliverance of the human, or, at least, the Hindoo race. Strange, mysterious words were said to have fallen from him at times, revealing glimpses of his real nature, and the purposes for which he had come. In general, he was so far from being a grave child, that he was distinguished among all his companions for his sportive disposition, his love of merriment, and his addiction to gambling.

He would never wear clothes, which, indeed, Hindoo children at his age seldom do, but, ran about naked, and when not engaged with his favorite serpents, he would be found seated among a crowd of children, playing with them at cowries. These shells, it should be remarked, are used in India as dice; six or seven being thrown, the varying numbers of shells which fall with the orifice up and down at each throw, give the requisite variety of chances.

This sportive, mercurial character, and this habit of gambling, which, in Europe, would have been fatal to all pretensions to holiness, rather aided than impeded the opinion which his friends wished to spread respecting him. For, according to the notion of the Hindoos, sportiveness is a characteristic of deity, when emerging from eternity, unity, and quiescence, into time, variety, and action. All the phenomena of nature are but the sporting of the divinity—the MAYA, or illusion, by which he deceives, confounds, and evades our senses. So, the tremendous battles of Rama, and the wanton amors of Krishna, were alike but "KRIDA" and "MATA," sport and illusion. The whole universe is an unsubstantial, cloud-built, flitting pageant—a shifting, deceptive panaroma or phantasmagoria—a sleight, a game, with which the divinity, like a skillful juggler, cheats our perceptions and baffles our inquiry. Conformably to these views, Narayun's fondness for play and gambling were set down and reverenced as KRIDA and MAYA—divine sport and illusion. The little boy, throwing up cowries, or pelting his playfellows with mud, beheld by the eye of faith, and through the medium of the maya doctrine, was no longer the urchin Narayun Powar, but the God Narayun sporting with worlds.

The false ever stimulates the true—the demoniacal the divine. To this imagined Messiah of the Mahratta nation, there was not wanting a baptist to go before his face, and prepare his way—to announce his mission—to bear testimony to his divinity. Balkrishna, the brahmin kokurnee, or village registrar of Pimpoordee, undertook this office. Selecting a small rivulet in the neighborhood, he there established a tech, or place of sacred bathing, in the name of Narayun Deo, the living God Narayun. Thither were invited pilgrims from all quarters, to come and purify themselves in the sacred waters; thither the sinner was summoned to be washed—the faithful to offer up their sacred vows—the weary and distressed to obtain rest, and a deliverance from worldly cares—the sick to be healed in the name of Narayun. The diseased of all denominations flocked to the spot from every quarter, bathed in the stream, and sat down upon the banks, awaiting the destined hour of their deliverance. The blind, the lame, the leper, and the cripple, were there in great numbers and in great hope; for rumor had spread abroad through the country that many lepers had been healed, and many blind had received their sight. Parties appeared in Bombay and Poonah, who averred they had been cured by Narayun, and these assertions of one or two strangers, whose history it was impossible to trace, or whose truth to test, were multiplied a hundred-fold by the voice of popular exaggeration, and increased the general ferment and delusion.

On the spot no cure was publicly witnessed; indeed, none appears to have been formally attempted. Each was told to bathe—to lay his offering at the feet of Narayun—to worship, offer up his prayer or his vow, and then retire and await, in silent resignation and hope, conjoined with a frequent repetition of bathing in the sacred rivulet, the hour when it might please the divinity to fulfil it.

Evangelists were not wanting to record Narayun's actions, nor apostles to proclaim his mission and his doctrines. He was soon attended by a crowd of brahmins, of whom four were specially employed in registering his words and actions—the miracles and cures alleged to have been performed by him, and the vows offered up in his name. One of these legendary gospels, of which a copy got into circulation, amounted to about three hundred foolscap sides in manuscript. Other of his brahmin disciples were sedulous in spreading his fame, and inculcating his doctrine upon all who approached the pilgrimage, whether from faith or curiosity. And doctrine which he is represented as having preached and which, at all events, his apostles preached in his name, amounted to this: that men should no longer worship gods of wood or stone; that all faith should be placed in *him*, the living divinity, come to deliver the world. The deliverance thus promised and looked for, seems to have been like that expected by the Jews from their Messiah, an earthly one—from physical evil and political servitude. Foreign dominion was to cease—Narayun to obtain supremacy; the wicked and impure to be extirminated, piety to flourish, the golden age to return.

Miracles were not wanting to confirm his mission; they are cheap in India. Besides the details of cures, alleged to have been performed on the blind, the lame, and the leper, who, as all the new arrivals were told, had gone away rejoicing; and of vows made in distant places, and fulfilled by Narayun; other marvels were narrated of him.

When his uncle, unable to pay the balance of his land-tax to the revenue officers of the rajah of Sattara, was taken before the chowdry, and a large stone placed upon his head, (a common mode of torture resorted to under Mahratta governments, for the purpose of extorting payment from recusants,) Narayun, beholding his distressed situation, and filled with indignation at the outrage, miraculously removed the stone, and miraculously produced the sum that was demanded. When the rajah himself came to visit him, and commanded his attendance, he refused to obey the summons, and ordered the rajah to wait *upon him*. The incredulous rajah demanded a sign, and Narayun ordered a large rock to transport itself from its native bed, and move to an opposite hillock in his presence. These and similar feats of thaumaturgy, were narrated to all comers; and, from the wonderful command which they beheld him daily exercise over the snakes that were brought to him from every quarter, such tales received a ready credence.

Prophecies were not wanting. An ancient prediction of the poet Toolseedas, referring to a period not far distant from that in which Narayun appeared, was pressed into his service. It foretells the appearance of an extraordinary person, who is to obtain political supremacy in India, and terminate all foreign domaion; and the person so foretold is not to be a mere man, though in human form, but an incarnation of Indrajit, the son of Rawun. Rawun, as perhaps most of our readers know, was a gigantic, many-armed, many-headed demon, or Titan—a Hindoo Briareus, who, some thousands of years ago, was king of Lunka, or Ceylon, and was slain by the god Rama, at the end of the war which is celebrated in the Ramayun, the Hindoo Iliad.

In this war Indrajit, too, was slain by Luxoomun, Rama's brother. It may be wondered that those who wished to represent Narayun as a god, should thus identify him with a Titanic hero. But, through the whole Hindoo system, the demoniacal or titanic nature and the divine melt into each other.

Rawun was, although a Titan, an ascetic of exalted devotion. His very death, at the hand of the god Rama, was a glorious reward for this virtue. In the pantheistic and mystic views of the Hindoos, all oppositions and diversities are reconciled in unity. The apparent enmity and punishment of the devout demon king was only external maya, phenomenal illusion; the hostile contact, the death embrace with Rama, was, in reality, union with the divinity!

There was, therefore, no difficulty on the score of In drajit's former titanic character; this was quite consistent with his coming as a god, and a deliverer of mankind. All that was necessary was to make the verses of Toolseedas fit Narayun Deo. This, with the help of a little interpolation, was easily effected, and the prediction thus altered, was speedily circulated, and before long was in every hand and on every tongue through the country.

Psalmists were not wanting to hymn Narayun's praise. Many hymns and canticles were composed in his honor by the brahmins around him, and forwarded to every quarter to increase his celebrity.

Narayun's fame was now spread throughout Western India. He was established in the minds of men as an incarnation of the deity, and his most extravagant expectations began to be entertained of the results which he was to achieve. As Rama and Krishna had in former times rid the earth of demons and giants, and overthrown the dominion of wicked men, so he was destined to put an end to the rule of the European barbarians.

In a publish letter from Poona is the following:

"I suppose you must have heard of Narayun Bawa, the miraculous child of Pimpoordee, who was said to raise the dead, to make the blind to see, the deaf to hear, the lame to walk, etc. The general infatuation respecting him here was truly astonishing; even the most sensible natives did not escape. Immense crowds left Poona every day to visit him during his brief career. One day I was told that there had been a report that a large snake, summoned by Narayun Bawa from Vijun, had arrived at the temple of Mumma Deva, (the Protestant church dedicated to St. Mary,) whither a great many people had gone in consequence.

Even in Bombay, where there is constant intercourse with Europeans, the madness took such an extent, that, within two or three months, no less than ten thousand pilgrims, many of them men of wealth and rank, set off to bow before the feet of Narayun. The plain around Pimpoordee had by this time become an immense encampment of pilgrims, and bid fair to realise the prophecy of a mighty city rising at the bidding of Narayun. The house of his parents had now become a sacred shrine, as the neighboring rivulet had become a stream for holy ablution. Both throve apace. His family, and the administering brahmins were rapidly growing rich; for on all that bathed in the water, or bowed to the divinity, a tax was levied. Even the blind beggars were not exempt. Many persons also at a distance, who were themselves unable to come, made vows, which they forwarded with their offerings to the shrine.

To complete the establishment of Narayun, a little girl at the village of Sone, who was also said to be gifted with miraculous powers, was set up as his intended bride, (for the former incarnations, Rama and Krishna, had married) and on a certain day, it was rumored, he would cause a magnificently caparisoned steed to rise out of the earth, on which he was to proceed and meet her. She was considered to be an incarnation of some female deity.

Narayun had now been about six months before the public. His divinity was established, his fame, the number of his worshippers, the amount of offerings, the vows sent to be registered, the pilgrims crowding to his presence, were all increasing so rapidly, that men began to wonder what would be the upshot of this daily accumulating enthusiasm. The raja of Sattara was very uneasy. It would appear that he had discredited and disliked the pretensions of Narayun from the first, and, at an interview which took place, he allowed something of his doubts and his enmity to transpire. His scepticism must not be set down entirely to his good sense and enlightened views. Facts have since come to light which afford a very curious and sufficient reason for his opposition, at the same time that they prove that the rajah was quite as credulous and superstitious as the rest of his countrymen. One of the ladies of his court, the wife of one of his ministers, had, it appears, been for many years subject to fall into a trance, during which she had given utterance to a series of predictions promising the rajah the most extravagant destiny—the recovery of the old Hindoo empire over all the nations professing Hindooism, &c. Those predictions were regularly taken down as uttered, by her husband, or some other party, for the benefit of the raja. Copies of them were found in the Zenana after the raja's deposition by Sir James Carnac, and of other papers, showing that his highness placed implicit credence in them, and acted upon them. There is little doubt that they mainly contributed to his ruin.

This fact, only recently discovered, fully accounts for the opposition which the raja alone, of all the Mahratta nation, offered to Narayun Bawa's pretensions. Looking upon *himself* as the person, who, according to the voice of prophecy, was destined to achieve universal dominion, and expel the British, he could ill brook the rival claims set for this child, as the incarnation of Indrajit, foretold by Toolseedas.

The progress of his worship, therefore, caused him considerable uneasiness, not unmixed with fear. But, indeed, this is not to be wondered at; for stronger minds than his had been shaken. At the time the mania was at its height, the writer of this paper asked a European gentleman of distinguished attainments as a scholar, and a firm believer in Christianity, what was his opinion of Narayun Bawa? His reply was as follows. "The facts which I have heard have quite staggered me, the whole Hindoo population are thoroughly convinced of the divinity of this child, and are going mad after him. It is impossible to say what extraordinary means God may see fit to adopt for the spiritual recovery of the Hindoos. Ordinary means and missions seem to have failed with them."

But in the midst of all this enthusiam and expectation, a message of dismay came over the city—"*Narayun Bawa is dead.*" At first no one would believe it; but the next day came other messengers with further tidings, and while they confirmed the fact of his death, they brought with them the assurance that he was to rise again in a few days.

It appears that while Narayun was as usual exhibiting his control over all the snakes brought to him by strangers, a mhar, or pariah, produced a very large one, which he said he had brought all the way from Benares or some other far-off place. Narayun laid hold of the reptile with his usual boldness, and attempted to play with it, but for the first time, he found a serpent which he could not manage. The snake became irritable and bit him mortally. In a few hours the wretched child, whom imposture or delusion or both, had elevated into a divinity, was a corpse, affording one more example in confirmation of an awful remark, which has been more than once made, that no human being has long survived the assumption of divine honor. By his disciples his death was attributed to the malice of the raja of Sattara, who it was asserted, had sent by the mhar the fatal snake. The mhar was believed to have been a magician in disguise. But though Narayun was dead, the delusion of fidently given out that he would rise from the dead on the third or eighth day, and a vast multitude of the pilgrims, clinging to this hope, awaited on the spot to witness his resurrection. The predicted days passed, no resurrection took place, and the disappointed and sorrowing crowd awakening too late to their delusion, began to disperse. But even here the infatuation did not terminate. Reports continued to be circulated that Narayun was shortly to re-appear in different places, and now and then, that he actually had appeared. In Poona it was for a time believed that his soul had lodged itself in the body of a brahmin, who would fulfil all that had been predicted of the peasant boy, but all this speedily died away.

Similar expectations and reports continued to prevail in many parts of the country for two or three months after Narayun's death; but all these hopes at last ended, and though a few still clung to the persuasion of his divinity, the majority at length came to the conclusion that he was nothing but a Rakshus or demon, who came for a while on earth to amuse himself by deluding mankind.

A CAPE ANN TOWN.

GLOUCESTER, MASS., 1847.

Mr. Editor:—I have observed in frequent numbers of your paper, letters from various places in this quarter, giving descriptions of towns and villages, and other items of information. From Boston, Salem, Newburyport, &c., very interesting and instructive epistles have been furnished to your readers. I have thought that a short account of *Gloucester Mass.*, (where your paper is read very extensively, and with great satisfaction,) would not be uninteresting. Gloucester, as you are probably aware, is situated on "Cape Ann," the eastern extremity of Massachusetts, and on the north shore of Massachusetts Bay. The Town is located on the southern side of the Cape, and has one of the most splendid harbors on the whole Atlantic Coast. It is easy of access and very capacious, and is much frequented by vessels bound east and south. Gloucester is one of the oldest towns in New England, being first settled in 1639. The exclusive business of the place is maritime. It is the *head-quarters* for the prosecution of the *Fisheries* in the United States. A great many more vessels and men are employed in this branch of industry in Gloucester than at any other port. Your city is one of our largest markets for the sale of Mackerel, and many of your first merchants are engaged in business transactions with this town. More than 150 schooners, with a tonnage of 10,000 tons, and manned by 1500 men, are employed this season in the Cod Halibut and Mackerel Fisheries. Gloucester is a port of entry, and its foreign and domestic trade is quite extensive, 130 vessels arrived from foreign ports in 1846, and the importations at this port were valued at $200,000. Only Boston and Salem in the Commonwealth exceed it in foreign imports. Molasses, Wood, Lumber, &c., constitute the principal articles. There are about 17,000 tons of shipping belonging to the port at the present time. The town is quite a resort in the summer for those who wish to enjoy the refreshing sea breeze of the Atlantic, and to bathe in its clear blue water. By many Gloucester is thought to equal *Newport*, and the situation and location of the two places are somewhat similar. A railroad is to be opened and the cars are to run in a few weeks from Gloucester to Boston; thus bringing this town within two hours ride of the Metropolis. The town of Gloucester is very well built, and presents as you approach it from land or sea a very handsome appearance. Here is seen (as may be held throughout New England) that neatness and love of order, which add so much to the attraction of our Massachusetts Towns, and those of the neighboring States. In town are 7 Churches, Town Hall, stone Banking House, and various other public buildings. The population of Gloucester is about 6,000. There are 10,000 people on the whole of Cape Ann including Gloucester and the other villages. They inhabit a sterile and rock-bound shore, and look to the sea for their livelihood and support. Yours, &c.

[Correspon. Phil. Cour.

VALUATION OF LAND IN MARYLAND. From the report of the committee of Ways and Means to the Maryland Legislature, giving the average valuation of the land per acre in most of the counties, it appears that the lowest is $4.88, and the highest $29.14—with various intermediate valuations.

[From the Boston Courier.]

THE THIRTEENTH CONGRESS.

[Commences December 6, 1847. Expires March 3, 1849.]

UNITED STATES SENATE.

(Whigs in *Italics*; Democrats in Roman; Independent in SMALL CAPITALS.)

MAINE.	Term expires.	ALABAMA.	Term expires
John Fairfield	1851	Arthur P. Bagby	1849
J. W. Bradbury	1853	[A Democrat]	1853
NEW HAMPSHIRE.		MISSISSIPPI.	
Charles G. Atherton	1849	*Jefferson Davis	1851
JOHN P. HALE	1853	Henry Stuart Foote	1853
VERMONT.		LOUISIANA.	
William Upham	1849	*Henry Johnson*	1849
Samuel S. Phelps	1851	Solomon U. Downs	1853
MASSACHUSETTS.		TENNESSEE.	
Daniel Webster	1851	Hopkins L. Turney	1851
John Davis	1853	*John Bell*	1853
RHODE ISLAND.		KENTUCKY.	
Albert C. Greene	1851	*John J. Crittenden*	1849
John H. Clarke	1853	*Joseph R. Underwood*	1851
CONNECTICUT.		OHIO.	
John M. Niles	1849	William Allen	1849
Roger S. Baldwin	1851	*Thomas Corwin*	1851
NEW YORK.		INDIANA.	
John A. Dix	1849	Edward A. Hannegan	1849
Daniel S. Dickinson	1851	Jesse D. Bright	1851
NEW JERSEY.		ILLINOIS.	
William L. Dayton	1851	Sydney Breese	1849
Jacob W. Miller	1853	Stephen A. Douglass	1853
PENNSYLVANIA.		MISSOURI.	
Simeon Cameron	1849	David E. Atchison	1849
Daniel Sturgeon	1851	Thomas H. Benton	1851
DELAWARE.		ARKANSAS.	
John M. Clayton	1851	Ambrose H. Sevier	1849
Presley Spruance	1853	Chester Ashley	1853
MARYLAND.		MICHIGAN.	
James A. Pearce	1849	Lewis Cass	1851
Reverdy Johnson	1851	Alpheus Felch	1853
VIRGINIA.		FLORIDA.	
James M. Mason	1851	James D. Westcott, Jr.,	1849
Robert M. T. Hunter	1853	David Levy Yulee	1851
NORTH-CAROLINA.		TEXAS.	
George E. Badger	1849	Thomas J. Rusk	1851
Willie P. Mangum	1853	[A Democrat]	1853
SOUTH-CAROLINA.		IOWA.	
A. P. Butler	1849	[Two to be chosen; probably Democrats.]	
John C. Calhoun	1853		
GEORGIA.		*Appointed by Governor to fill vacancy; hold till next meeting of the Legislature.	
Walter T. Colquitt	1849		
John M. Berrien	1853		

Total, 21 Whigs, 32 Democrats, and John P. Hale, Independent, (elected by a union of the Whig and Independent members of the New Hampshire Legislature.) Vacancies, 4: one in Alabama, one in Texas, and two in Iowa: all probably to be filled with Democrats, in which event that party would number 36 members out of the 58 who compose a full Senate, or a clear majority of 14.

HOUSE OF REPRESENTATIVES.

Dis.		Dis.	
	MAINE.		*Augustine H. Shepperd*,
1	David Hammons,	5	Abram W. Venable,
2	Asa W. H. Clapp,	6	James J. McKay,
3	*Hiram Belcher*,	7	John R. J. Daniel,
4	Franklin Clark,	8	*Richard S. Donnell*,
5	Ephraim K. Smith,	9	*David Outlaw*.
6	James S. Wiley,		SOUTH-CAROLINA.
7	Hezekiah Williams,	1	James A. Black,
	NEW-HAMPSHIRE.	2	Richard F. Simpson,
1	Amos Tuck,	3	Jos. A. Woodward,
2	Charles H. Peaslee,	4	A. D. Sims,
3	*James Wilson*,	5	Artemas Burt,
4	James H. Johnson	6	Isaac E. Holmes,
	VERMONT.	7	R. Barnwell Rhett.
1	*William Henry*,		GEORGIA.
2	*Jacob Collamer*,	1	*Thomas B. King*,
3	*George P. Marsh*,	2	Alfred Iverson,
4	Lucius B. Peck	3	*John W. Jones*,
	MASSACHUSETTS.	4	Hugh A. Haralson,
1	*Robert C. Winthrop*,	5	John H. Lumpkin,
2	*Daniel P. King*,	6	Howell Cobb,
3	*Amos Abbot*,	7	*Alex. H. Stevens*,
4	*John G. Palfrey*,	8	*Robert Toombs*.
5	*Charles Hudson*,		FLORIDA.
6	*George Ashmun*,		*Edward C. Cabell*,
7	*Julius Rockwell*,		ALABAMA.
8	*John Quincy Adams*,	1	*John Gayle*,
9	*Artemas Hale*,	2	*Henry W. Hilliard*,
10	*Joseph Grinnell*,	3	Samson W. Harris,
	RHODE ISLAND.	4	William M. Inge,
1	*Robert B. Cranston*,	5	George S. Houston,
2	Benj. B. Thurston,	6	W. R. W. Cobb,
	CONNECTICUT.	7	F. W. Bowdon.
1	*James Dixon*,		MISSISSIPPI.
2	*Samuel D. Hubbard*,	1	Jacob Thompson,
3	*John A. Rockwell*,	2	W. S. Featherston,
4	*Truman Smith*.	3	*Patrick W. Tompkins*,
	NEW YORK.	4	Albert G. Brown.
1	Frederick W. Lord,		LOUISIANA.
2	Henry C. Murphy;	1	Emile La Sere,
3	Henry Nicoll.	2	*B. G. Thibodeaux*,
4	William B. Maclay,	3	J. H. Harmanson,
5	*Frederick A. Tallmadge*,	4	Isaac E. Morse.
6	David S. Jackson;		TEXAS.
7	*William Nelson*,	1	David S. Kaufman,
8	*Cornelius Warren*,	2	Timothy Pillsbury.
9	Daniel B. St. John,		ARKANSAS.
10	*Elisha Sherrill*,		Robert W. Johnson.
11	*Peter H. Sylvester*,		MISSOURI.
12	*Gideon Reynolds*,	1	James B. Bowlin;
13	*John I. Slingerland*,	2	James Jamieson,
14	*Orlando Kellogg*,	3	James S. Green,
15	[illegible] LAWRENCE,	4	Willard P. Hall,
16	[illegible]	5	John S. Phelps.
17	[illegible]		INDIANA.
18	[illegible]	1	Andrew Johnson,
19	[illegible]	2	*Wm. M. Cocke*,
20	[illegible]	3	*John H. Crozier*,
21	[illegible]	4	R. L. W. Hill,
22	[illegible]	5	George W. Jones,
23	[illegible]	6	James H. Thomas,
24	*Daniel* [illegible]	7	*Meredith P. Gentry*,
25	*Harmon S.* [illegible]	8	*Washington Barrow*,
26	*William T. Law*,	9	Lucien B. Chase.
27	*John M. Holley*,	10	Frederick [illegible]
28	*Elias B. Holmes*,	11	Wm. T. [illegible]
29	*Robert L. Rose*,		KENTUCKY.
30	*David Ramsey*,	1	Linn
31	*Dudley Marvin*,	2	Samuel O.
32	*Nathan K. Hall*,	3	B. L. Clark,
33	*Harvey Putnam*,	4	*Aylett Buckner*,
34	*Washington Hunt*.	5	*John B. Thompson*,
	NEW JERSEY.	6	*Green Adams*,
1	*James G. Hampton*,	7	*Garnett Duncan*,
2	*William A. Newell*,	8	*Charles S. Morehead*,
3	Joseph Edsall,	9	Richard French,
4	*John Van Dyke*,	10	*John P. Gaines*,
5	*Dudley S. Gregory*.		OHIO.
	PENNSYLVANIA.	1	James J. Farran,
1	LEWIS C. LEVIN,	2	*David Fisher*,
2	*Joseph R. Ingersoll*,	3	*Robert C. Schenck*,
3	Charles Brown,	4	*Richard S. Canby*,
4	Charles J. Ingersoll,	5	William Sawyer,
5	*John Freedly*,	6	Rodolphus Dickinson,
6	*J. W. Hornbeck*,	7	Jonathan D. Morris,
7	*A. R. McIlvaine*,	8	*J. L. Taylor*,
8	*John Strohm*,	9	*Thos. O. Edwards*,
9	William Strong,	10	*Daniel Duncan*,
10	Richard Brodhead,	11	John K. Miller,
11	*Chester Butler*,	12	*Samuel F. Vinton*,
12	David Wilmot,	13	Thomas Richey,
13	*James Pollock*,	14	*Nathan Evans*,
14	*George N. Eckhart*,	15	William Kennon, Jr.,
15	*Henry Nes*,	16	John D. Cummins,
16	*Jasper E. Brady*,	17	George Fries,
17	*John Blanchard*,	18	SAMUEL LAHM,
18	*Andrew Stewart*,	19	*John Crowell*,
19	Job Mann,	20	*Joshua R. Giddings*,
20	*John Dickey*,	21	*Joseph M. Root*,
21	*Moses Hampton*,		INDIANA.
22	*J. W. Farrelly*,	1	*Elisha Embree*,
23	James Thompson,	2	Thomas J. Henley,
24	*Alexander Irvine*.	3	John L. Robinson,
	DELAWARE.	4	*Cale B. Smith*,
	John W. Houston.	5	William W. Wick,
1	*John G. Chapman*,	6	*George G. Dunn*,
2	*J Dixon Roman*,	7	*Richard W. Thom*,
3	T. Watkins Ligon,	8	John Pettit,
4	Robert M. McLane,	9	Charles W. Cathcart.
5	*Alexander Evans*,	10	William Rockhill.
6	*John W Crisfield*.		MICHIGAN.
	VIRGINIA.	1	Robert M'Clelland,
1	Archibald Atkinson,	2	Charles E. Stuart,
2	Richard K. Meade,	3	Kingsley S. Bingham.
3	*Thomas T. Flournoy*,		ILLINOIS.
4	Thomas S. Bocock,	1	Robert Smith,
5	*William L. Goggin*,	2	J. A. McClernand,
6	*John M. Botts*,	3	Orlando B. Ficklin,
7	Thomas H. Bayley,	4	John Wentworth,
8	R. T. L. Beale,	5	William A. Richardson,
9	*John S. Pendleton*.	6	Thomas J. Turner,
10	Henry Bedinger,	7	*Abraham Lincoln*.
11	James M'Dowell,		IOWA.
12	*William B. Preston*,	1	William Thomson,
13	*Andrew S. Fulton*,	2	Shepherd Leffler.
14	Robert A. Thompson,		WISCONSIN.
15	William [illegible]		*John S. Tweedy*.
	NORTH-CAROLINA.		
1	*Thomas L. Clingman*,		
2	*Nathaniel Boden, Jr.*,		
3	*Daniel M. Barringer*.		

TOTAL.

Whigs (in *Italics*) 116. Democrats (in Roman) 108.
Independents (in SMALL CAPITALS) 4.

Clear Whig majority 4—Democratic majority in the last House, 63.

[Of the four "Independents," Mr. Tuck of New Hampshire, and Mr. Levin of Philadelphia (Native) will probably act with the Whigs; while the other two, Mr. Petrie of New York, and Mr. Lahm of Ohio, will probably vote quite as often in one way as the other. The South Carolina delegation, besides can hardly be classed among the Democrats of the strictest sect.]

Of the 97 members re-elected, 55 are Democrats, and 42 are Whigs.

ELECTION OF PRESIDENT IN THE HOUSE.

Should the election of President devolve on the House, the State delegations would stand as follows:

WHIGS.	DEMOCRATS.	DIVIDED.
Vermont,	Maine,	New Hampshire,
Massachusetts,	Virginia,	Rhode Island,
Connecticut,	South Carolina,	Georgia,
New York,	Alabama,	Total....3.
New Jersey,	Mississippi,	
Pennsylvania,	Louisiana,	
Delaware,	Texas,	
Maryland,	Arkansas,	
North Carolina,	Missouri,	
Florida,	Tennessee,	
Kentucky,	Indiana,	
Ohio,	Michigan,	
Total....12.	Illinois,	
	Iowa,	
	Total....14.	

The Union is now composed of twenty nine States, but the number will probably be increased to thirty, before the expiration of the Thirtieth Congress, by the admission of Wisconsin, which State will be entitled to two Senators and two Representatives.

GENEALOGICAL REGISTER. JAMES MUNROE & CO., Publish a Genealogical Register of the Descendents of George Abbot of Andover, George Abbot of Rowley, Thomas Abbot of Andover, Arthur Abbot of Ipswich, Robert Abbot of Bradford, Ct., and George Abbot of Norwalk, Ct., 1 vol 8vo. Subcribers are requested to send for their copies. A few copies also for sale at No. 134 Washington, opposite School street. 3tis 2tos dec11

THE WILLIAMS FAMILY. The Genealogical History of the Williams Family, in America, with Elegant Portraits, 1 vol. By Stephen Williams, M. D. This highly interesting book, is just published and is for sale at the Office of the Christian Register, No. 22 School Street,—up stairs. dec11

THE PREPARATORY AND HIGH SCHOOL FOR YOUNG LADIES,

IS now open for the reception of pupils. Hours 9 till 2.

ORAL INSTRUCTION, LECTURES, APPARATUS MAPS AND DIAGRAMS are combined with a systematic course of study, from SELECT CLASS BOOKS, in all the Eng. Branches, in the SPEAKING of the LANGUAGES, in DRAWING, PAINTING, MUSIC, EMBROIDERY and the various essentials to a thorough and accomplished female education.

For HEALTH, RECREATION, CARRIAGE AND DEPORTMENT, the pupils have *free access* to a GYMNASIUM FOR LADIES, and, *if desired*, to a select school for dancing.

All regular scholars receive MEDALS yearly, inscribed with the branches excelled in, and a DIPLOMA of qualifications on leaving school.

TEACHERS will be employed who are distinguished in their several departments, as follows, viz.

Miss Martha C. Jenks, Assistant Superintendent.
Miss Maria Borghis, Needlework and Embroidery.
Miss Rosa Garcia, on the Guitar, Piano and Voice.
Professor Garcia, on the Harp, Piano and Voice.
Miss Hall, (Wed. and Sat. P. M.) in Dancing.
Mons. Auray, Prof. and Teacher of French.
Signor Lanza, Prof. and Teacher of Span. and Ital. German.

OE. Linton, Ornamental Penmanship.
B. F. Nutting, (Artist) Lecturer in Perspective.
Drawing, Painting and Perspective.
B. F. Baker, Prof. and Teacher of Choral Singing
Prof. Sullivan, in the newly invented "LADIES' DRAWING-ROOM CALISTHENICS," for Health, Grace and Elegance of Deportment.

Further particulars, terms, and References given at the School rooms, No. 339 Washington st.

F. L. CAPEN, Principal.

sept25 1isoct6m

GREENWOOD'S PSALMS AND HYMNS.—A NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.

They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augus